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THE
BHAGAVAD-GITA
INTERPRETED

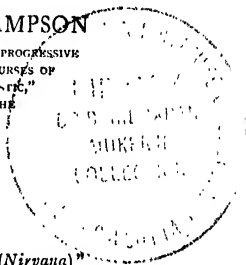
THE BHAGAVAD-GITA INTERPRETED

IN THE LIGHT OF CHRISTIAN TRADITION

BY

HOLDEN EDWARD SAMPSON

AUTHOR OF "PROGRESSIVE CREATION," "PROGRESSIVE
REDEMPTION," "THE LIFE AND DISCOURSES OF
JESUS CHRIST," "THE TRUE MYSTIC,"
"SCIENTIFIC MYSTICISM," "THE
MESSAGE OF THE SUN,"
"THEOU SOPHIA,"
"THE SCALA,"
ETC.



"Christ in you, the hope of glory (Nirvana)"

LONDON
WILLIAM RIDER & SON, LIMITED
8 PATERNOSTER ROW, E.C. 4
1923

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TO
P. A. V.
"MOTHER PAUL"

*First Published September 1918.
Reprinted 1923.*

Printed in Great Britain by
NEILL & Co., LTD., EDINBURGH

FOREWORD

Seekers of the True Wisdom will gratefully welcome the Spiritual review presented in this volume, as being the most illuminating interpretation that has yet been given, in the English language, of the Bhagavad-Gita. It is indeed an important and unique work, and fills a long-felt want among English-speaking people. Its thirty-one short chapters will prove a valuable Companion to the Text of the Bhagavad-Gita, now numerously rendered into English, for all devout Aspirants of the Golden Gates of the Divine Mysteries. It discloses the Depths of the Divine Wisdom-Religion handed down from antiquity in the Sacred Scriptures of the East (the Cradle of All Religion) ; and its exact Synchronism with the Mystery-Religion taught by Jesus Christ and Primitive Christianity.

Faithfully followed and assimilated by constant Meditation, its profound teaching will surely lead the student to that almost forgotten "Gnosis" of which this Great Epic is an expression. Such a work is potential with the promise of co-ordination between East and West, unifying the dormant yet re-awakening Call to Christ-Consciousness, now showing many signs of activity in the great reactions and restorative agents certain to arise to heal the sore wounds of humanity at the cessation of the present World-Cataclysm.

No longer will this ancient Epic be treated as some obscure or "heathen" philosophy, peculiar to an Eastern Race, a relic of past human superstition, but as setting forth the fundamental Doctrine of all Masters, and especially of Jesus Christ and the Apostles of that Great Master.

This book is of special utility for that it is written in plain English, and the Oriental terms, which are so baffling to those unversed in the Sanscrit tongue, are rendered in simple language, comprehensible to the most unlearned English reader. It is hoped that this book will introduce the Bhagavad-Gita to

multitudes who have no knowledge of its perfection as "literature," and who have never perceived its immortal value and exquisite beauty as "Scripture." How many tens of thousands of Christians only regard "Hindus," "Brahmans," and "Buddhists," as being "benighted heathens" and "idolaters"! This book will at least give them a specimen of the "Scriptures" upon which their Faith (more ancient even than Christianity) is founded. It will help them to discover that the Orient inherits all the highest Traditions and Truths of Christianity and Judaism, and much Truth that Modern Christianity has lost for centuries, and forgotten. And it will show that the Bhagavad-Gita, in its true rendering, is the Key to the right understanding of the Old and New Testament.

We may clearly recognise in this Mystical document the sure hand of a "Master," and are left in no doubt as to the Oneness of this Teaching with the "Unio Mystica" Teaching of all true Mystics.

That greatly misused term "Nirvana," so long held to imply "total extinction," or

absorption of the personality into Cosmic Deity, is herein conclusively shown to us in its true sense, as defined by Krishna, and understood by all Oriental followers of Brahma and Buddha ; and we recognise it to be the ultimate fruits of Self-Abnegation, or Self-Annihilation, which Jesus, in harmony with Krishna, insists upon as the preliminary and First Step of the " Path," and is the Principle, developed to Perfection, of the Final Initiation, resulting in " Nirvana," as a State,—the Denial of the Unreal " Self," which must be slain, buried and destroyed, before the True and Real Self—the " Christ in you, the Hope of Glory (Nirvana) "—can grow to Full Stature in us.

We are also lucidly shown the identity between " Sankya-Yoga " and " Faith and Works." Those who have eyes to see will not be slow to perceive the vain and dangerous character of the many cults and religious teachings of to-day, wherein these two indissoluble factors of the Faith are divorced from each other, and treated in separate fashion, and practised according to the one School or the other ; thus creating inevitable

harmfulness, disruption, contentions, and evil consequences destructive of man's finer sensoria and organic constitution.

The Author of these pages has for many years been my beloved friend and Preceptor. To him I gratefully subscribe these words of thanks. His previous books have been my daily study and constant source of Spiritual illumination. In this book he has lifted this Great Scripture of the East out of the confusion of thought in which it has lain, and has given us an Exposition that will be a guide and help to many thirsty Souls along the narrow "Path" which all must eventually journey, ere they terminate the Karma of the past, and can attain the Nirvana of the future.

ROBERT FREDERICK HALL.

April 25, 1918.

PREFACE

THE following Notes on the Bhagavad-Gita are not intended to supplant the Bhagavad-Gita, but mainly to present to students of this great Epic a Spiritual review of its extremely profound Teaching. Like all Profound Truth, it is eminently simple and plain to those of enlightened understanding. Another object has prompted the writing of these Notes, namely, to place this transcendent work more widely and comprehensively before Western people. For this reason the Eastern terms, which have made the Bhagavad-Gita almost incomprehensible to any but those learned in the Sanscrit, and trained in Oriental and Theosophical terminology, have been substituted by their English equivalents, or, when inserted, translated into English from the Sanscrit. The

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Bhagavad-Gita stands side by side with the Christian Scriptures, with which its Spiritual tenets are in perfect agreement. So much so that it is manifestly evident that Jesus, the Apostles, and particularly Paul, were in possession of the Vedic Scriptures, and were themselves Adepts in the WISDOM-RELIGION embodied in the KRISHNA Doctrine. The reader is asked to make a study of the Bhagavad-Gita Text when reading these Notes. The only way to know and understand the Bhagavad-Gita is to read it, read it, and read it, over and over again ; to absorb it, and to store it up in the mind, so that its words become indelibly written on the tablets of the memory. Let not the student try to understand it, nor to fathom its depths of Wisdom. He should habituate his mind to its language, by Meditating constantly upon it, pondering over every word, letting it sink into the soul, without attempting to gain an intellectual grasp of its meaning. Little by little the Bhagavad-Gita will find its way from the soul to the mind, will grip the student, transmute his thought, and transform his character. He will gradually find himself conforming to it in thought and action.

Of the many versions of the Bhagavad-Gita studied by the writer, the one upon which these Notes have been mainly based is the late W. Q. Judge's translation from the Sanscrit, published by the Theosophical Publishing Company of New York. If only these Notes serve to create a wider interest in the Bhagavad-Gita, placing this great Scripture in the hands of the great mass of seekers after Truth, who hitherto have been turned aside on account of the difficulty to comprehend its Oriental terms and style, this will be their most valued reward. For in the assimilation of the KRISHNA DOCTRINE of the WISDOM-RELIGION, taught in the Bhagavad-Gita, may be found the Alembic that will heal the sore hearts of mankind, assuage the universal Spiritual starvation, rend the veil of darkness and superstition, and disperse the clouds of materialism, now covering all forms of Religion and Theosophies, driving the best devotees of FAITH into Indifference, Illusion, and Spiritual Inertia. The "SATTVA QUALITY" is dying of inanition; "RAJAS" and "TAMAS" are ruling the best and noblest of all Castes of mankind, as well as the meanest and lowest. If good people, looking for a

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"Coming Teacher" to reincarnate in the flesh, would escape that "snare of delusion," and seek for KRISHNA, the MASTER, "ISHWARA," in themselves, the world would be wiser, happier, and lovelier, than a thousand "Coming Teachers" could make it. The whole tenor and theme of the Bhagavad-Gita is, to proclaim and apply the "MYSTERY" which Paul proclaimed to the Gentile world, "CHRIST" (KRISHNA) IN YOU, THE HOPE OF GLORY (NIRVANA)."

H. E. S.

EK-KLESIA,

"PALMS," CAL., U.S.A.

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INTRODUCTORY

THE Bhagavad-Gita is a parabolic Epic, of a legendary nature, after the manner of the Epics of Homer, the *Iliad* and *Odyssey*. It is an allegorical episode in a supposed warfare between two branches of an ancient people, the Kurus and the Pandavas, the latter of which had been banished from their birthright, and, after many wanderings, had collected an army of their supporters, under the generalship of the Prince Arjuna. The Dialogue between KRISHNA and Arjuna is the motive of the parable, showing how the expelled Pandavas may crush the Kuru tyrants, and repossess their ancient patrimony. Philosophically, it is an exposition of the principle and essence of the SANKHYA-YOGA Doctrine, showing their unity, SANKHYA presenting the

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contemplative, and YOGA the practical, aspect of the Doctrine. It is to be seriously noted that neither True Sankhya nor True Yoga, nor the later Doctrine of the "Budhi," as taught by Gautama Buddha, countenance the practice of "asceticism" for the purpose of developing any kinds of so-called "occult" or "magical" powers for the performance of supernormal works. Only very rarely do True Adepts perform such "miracles." With these rare exceptions, all such performances and practices are condemned by the Masters and Adepts of the DIVINE WISDOM, under the term "BLACK MAGIC." Wherever those are found, professing to be teachers of the "Yoga," or practising methods of psychic development for performing supernormal works, and developing psychical powers, they are to be avoided, and their practices condemned as malefic and dangerous, even when exercised for apparently beneficent purposes. From these sources of pseudo-yogism, originating from many false cults and schools of the East, have sprung, directly or indirectly, the many cults, societies, and movements, in the West purporting to be the pure Yoga, or, at any rate, the revival of

the Thaumaturgy of the early Christians, the Gnostics, the Magi, etc., under many nomenclatures, "Christian" and "Vedantic," that abound in Europe and America and the Antipodes. They all are variations of Eastern Sorcery, adapted to Western minds and characters, or subtly concealed "BLACK MAGIC."

The following are the principal characters and features of this parable :—

1. The KURUS, representing the organs and senses belonging to the Four Bodies of the being, which, whilst they are embedded in Matter, and enchained by the mundane and material objects of sense and desire, have risen to a high state of development and culture, through many lives.

2. The PANDAVAS, representing the same Four Bodies, and their organs and senses, as they are in Pure and Normal conditions, untainted by corruption of Matter, and free from the dominion of Matter, and as they will become by following the Teaching of KRISHNA, or the PATH OF THE DIVINE MYSTERIES.

3. The Grand Figure of the Drama is a compound one, consisting of the following features :—

- (a) ARJUNA, Prince of the Pandavas, representing the SOUL (embracing the Four Spiritual Natures or Essences, Body-Nature, Mind - Nature, Soul - Nature, Spirit - Nature, enclosing the EGO, KRISHNA, or the CHRIST-WITHIN).
- (b) KRISHNA, the CHARIOTEER, representing the Eternal and Divine EGO, or CHRIST-WITHIN, the True and Normal Centre of Energy and Action of the whole being.
- (c) The CAR, or CHARIOT, representing the Four Bodies (embracing Physical Body, Noumenal Body, Psychical Body, and Spiritual Body, of the same representation as that of the PANDAVAS).
- (d) The THREE HORSES, drawing the CHARIOT, representing the THREE QUALITIES —SATTVA, RAJAS, TAMAS ; or LIGHT, DESIRE, and INDIFFERENCE.

ARJUNA, or the SOUL, with its organs and senses, driven from the THRONE and possession of the Personality by the degeneracy and rebellion of the "Kurus," or the organs and senses in their fallen state and corruption through Descent into Matter, has organised

his forces (organs and senses) to recapture the Kingdom of the Man, and to restore his dominion over the organs and senses of the being. The Compunction of ARJUNA represents the unwillingness and reluctance, at the outset, of the SOUL to kill and destroy his organs and senses, for whose development, culture, and high accomplishments, he has spent his life, and his past lives. They are, to him, as the army of the "Kurus," as his relations, his ancestors, his tutors, and his bosom friends. This Compunction and Fight illustrate the words of Paul, "The Flesh lusteth against the Spirit, and the Spirit against the Flesh," also the universal fear of following the command of CHRIST to deny themselves, take up the Cross, and Follow HIM. But ARJUNA has given the reins of the THREE HORSES into the hands of KRISHNA, as the TRUE DISCIPLE places himself, and the control of his life and actions, in the hands of the CHRIST-WITHIN, for HIM to act as the CHARIOTEER of his SOUL and BODY.

The THREE HORSES, symbolising the THREE QUALITIES—SATTVA, RAJAS, TAMAS; or LIGHT, DESIRE, INDIFFERENCE—which represent the three Interior Principles, or Energies, drawing

the CHARIOT (the BODY), which, as will be shown, includes the Bodies of the Four Natures. If the THREE QUALITIES, Energising the Four Nature-Bodies (Physical Body, Noumenal Body, Psychical Body, and Spiritual Body), are driven by the "Kurus," or the FLESH, and the organs and senses of the Four Nature-Bodies are corrupted and perverted to misuse and evil functions, then the THREE QUALITIES are DARKNESS, LUST, and DEATH. If the THREE HORSES are driven by KRISHNA, then they are LOGOS, ASPIRATION, and SELF-ABNEGATION. It will be seen, in the treatment of this subject in the following pages, that the true purpose of human life is, to attain to the perfect submission of the organs and senses to the SATTVA QUALITY; for only by SATTVA may RAJAS and TAMAS be raised, and transformed to the Higher Functions, and to Harmony and Rhythm with SATTVA. And this Supreme Attainment is possible only when KRISHNA holds the reins of the THREE HORSES, the Four Bodies have been Purified of the corruption of Matter, and the FLESH eliminated from the Four Nature-Bodies, by the Alchemy of TRANSMUTATION.

THE BHAGAVAD-GITA INTERPRETED

CHAPTER I

THE DESPONDENCY OF ARJUNA

STRETCHED in battle array are the two armies, of the Kurus on the one side, and the Pandavas on the other side. The former represent the carefully developed and highly cultivated organs and senses of the Seven Natures, embedded in Matter, and in the corruption of the FLESH, and enchained by the earthly and material objects of sense and desire. They symbolise MAN, fallen, corrupt, and enslaved in the abnormal state characteristic of the world's present condition of struggle for existence, selfishness, and egotism, and all the component consequences of the Earth's Descent into Matter. Man, in this aspect, is depicted as an organism

constituted of two diametrically opposite conditions, forever and persistently antagonising one another—FLESH, and SPIRIT; as Paul describes it, “the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other” (also *vide* Rom. vii.). Arjuna, not yet understanding the nature and meaning of KRISHNA’S profound philosophy, laments the necessity of slaying that grand army arrayed against him. Having directed KRISHNA, his charioteer, to drive between the lines, he gazes with agitation along the ranks of the enemy, and distinguishes that they consist of all those many individuals and personalities of his past acquaintance, even to past lives—“tutors, sons and fathers, grand-sires and grandsons, uncles and nephews, cousins, kindred and friends.” These are they that he must slay, knowing, in his inmost heart, that if he does not slay them, they will slay him. The cloud of forgetfulness falls upon Arjuna. He, Prince of the Pandavas, representing the Good warring against the Evil—the Pandavas against the Kurus—has permitted his mind to dwell upon the things that he once loved, that once held him down in invisible

chains, the strength of which, and even their existence, in his unenlightened state, he was unaware of. Only when KRISHNA took the reins of his Chariot, and became his Preceptor, was he enlightened to the fact that his organs and senses, as represented by the Kurus (as above defined) were bound, in the end, to destroy him, unless he collected his Pandava army, or the Good aspect of his organs and senses, to eliminate the Evil in which they were radically involved. It should be noted that, as a matter of fact, the Kurus and Pandavas do not represent two sets of organs and senses, but only one, the Kurus being the perverted and corrupted, and dominating presence and power of Evil, or the FLESH, interspersed in, permeating and dominating the organism through and through. KRISHNA, removed from the place of Charioteer, is imprisoned in the dark, loathsome dungeon within; and the FLESH has usurped His place as a false, foul, and deceitful charioteer. So that, as in the words of Paul, "I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good is not. . . . For I delight in the Law of God (*i.e.* KRISHNA, or CHRIST-WITHIN)

after the inward man ; but I see a contrary law in my members (organs and senses), warring against the Law of my mind, and bringing me into captivity under the law of SIN which is in my members."

"When I shall have destroyed my kindred, shall I longer look for happiness"? asks Arjuna. Arjuna truly sees a blank future, bereft of all joy, love, and friendship, in the world, if, in obeying the voice of KRISHNA, and taking his sword, he attacks and slaughters that mighty army of persons for whom his life had been spent in cultivating their friendship and flattery, from whom he had derived, until KRISHNA took the reins of his Chariot, the sum-total of all his earthly happiness. The significance of this slaughter of the Kurus symbolises the LAW of SELF-ABNEGATION. Arjuna symbolises, in this relation, the Novitiate-Disciple first confronting the rigors, ordeals, and demands of the LAW. Too often does the Master find this Test the stumbling-block in the Disciple's path, from which he turns away, drives KRISHNA back into His dungeon, and reinstates the FLESH in His place ; and he (the SOUL), in the CAR (BODY), makes terms of peace

and amity with the Kurus—the FLESH-BOUND organs and senses.

With subtle arguments, and specious excuses, he puts forth many reasons why he should not fight, none of which, as KRISHNA shows in the sequel, are germane to the question, nor of relevance to the matter in hand—as, for instance, the extirpation of their race, the murder of friends: are not all these crimes? or, the destruction of the ancient virtue of tribe or family, with the consequent overwhelming of the race by vice and impiety; also the corruption of caste, and resultant evil Karmas for future lives. Thus does the FLESH seek to assert itself in the minds of Candidates for Discipleship of the PATH. The Great Master has said, “If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My Disciple. Whosoever doth not bear his own cross, and come after Me, he cannot be My Disciple. Whosoever he be of you that renounceth not all that he hath, cannot be My Disciple.” After the first glow of the enlightened one, having released, and surrendered to, KRISHNA, or the

CHRIST-WITHIN, has subsided, the Disciple, confronted by such an array of future fierceness of self-annihilation, renunciation, and self-abnegation, naturally stumbles, like Bunyan's "Christian," into a "Slough of Despond." He magnifies all the suggestions of the Evil One. Like Arjuna, he raises all kinds of doubts, questions, and contrary considerations. Like Arjuna, he "sits down in the Chariot between the two armies; and, having put away his bow and arrow, his heart is overwhelmed with despondency."

*Thus ends the Interpretation of the
First Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion,
in the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

THE DESPONDENCY OF ARJUNA.

CHAPTER II. PART ONE

THE SANKHYA DOCTRINE

SEATED dejectedly, and weeping, oppressed with a deep affliction, Arjuna is addressed somewhat rebukingly by KRISHNA concerning the cause of his dejection. KRISHNA warns him that dejection and despondency in the face of difficulty are unworthy of the honourable : disgraceful, undutiful, the foundation of dishonour, and a token of unmanliness. He begs Arjuna to abandon his weakness, and stand up in his natural valiance. Again Arjuna resorts to argument and despair. The last struggle of the FLESH is now on the wane. He appeals passionately to KRISHNA for direct instruction concerning his duty, as opposed to his natural affections, confessing himself blind to any possible alleviation of his sufferings in view of

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this wholesale slaughter, even if his conquest made him the unrivalled king of the earth.

Then KRISHNA responds, with tender utterance, and expounds the profound doctrine on which is based the whole deep system of philosophy which is the Basis of all Faiths and Religions. He begins by pointing out that Arjuna's arguments are based upon the external and superficial aspects of the Doctrine, or "the letter of the law," always leading to fallacious deduction and superstitious reasoning. Grief for the dead and for the living is incompatible with Spiritual WISDOM. Death is not extinction; the living always Were; never shall cease to Be. The Being is the "Lord of the mortal frame," and, in every incarnation, undergoes infancy, youth, and old age. Wherefore, in the matter of dying, or being put to death, slaying or being slain, the Wise Man lives "undisturbed by anything that comes to pass." The Wise Man, "fitted for immortality," is one to whom pain and pleasure are the same. Note here a fundamental principle of the WISDOM, namely, the distinction between BEING and EXISTENCE. "Existence" is ever changeable in form and character, and is constantly

appearing and reappearing on the stage of the earth, in various corporeal vestments of mortality ; but the " Being," the Immortal Ego, with its Seven Natures, is Eternally and Immortally the same, in Substance, Likeness, and Divine Personality. On these grounds, KRISHNA remarks, " no one is able to effect the destruction of It, being inexhaustible." The " It " referred to is in the neuter gender, and signifies, in Buddhist terms, the whole Personality of the Eternal Being, which is neither male nor female, but Androgynous. Wherefore from these premisses, KRISHNA's words, as follows, are easily understood : " These finite bodies, which enclothe the souls (Beings), inhabiting them, are said to belong to Him, the Eternal, the Indestructible, Unassailable SPIRIT, who is in the Body ; wherefore, O Arjuna, Resolve to Fight." By this cosmical fact, the SPIRIT is the only thing of importance ; for It can neither kill nor be killed ; It is birthless and deathless, however repeatedly its mortal frame is destroyed. Death is only putting off one garment to don another, in due course. Being " indivisible, inconsumable, incorruptible, eternal, universal, permanent, immovable, invisible, inconceivable,

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and unalterable," therefore grief for the dead is illogical and unnecessary. KRISHNA proceeds to rally the ardour of Arjuna to enter the battle without compunction, with the following peroration: "Make pleasure and pain, gain and loss, victory and defeat, the same to thee, AND THEN PREPARE FOR BATTLE, for thus, and thus alone, shalt thou, in action, always be free from sin."

This final utterance of the Holy KRISHNA presents the whole Principle of Life and Action in concrete form. It is the "text" upon which His subsequent Teachings to Arjuna are based, for those Teachings are intended to lead Arjuna on the PATH of the DIVINE MYSTERIES, the attainment of which will enable him to reach that state in which these final words, above quoted, may become a reality. Now KRISHNA proceeds to expound the practical and devotional Doctrine of the Sankhya, the pursuit of which will deliver Arjuna from the "Kuru" foe; will end all future successions of Karma and constant Reincarnation; and will raise him to the Nirvanic state. The smallest and the greatest efforts of Action are of equal value, are immune from evil consequences, and help in the

deliverance of the Disciple from every risk of life. Otherwise is the case with those who follow not his PATH. With such their faith is indefinitely spread out to inconclusive and unproductive action, and their objects of life are infinite in their alluring attraction. KRISHNA paints the character of these "unwise," showing their absence of certainty both of earthly enjoyment and heavenly bliss, and of the permanence of either. He enjoins Arjuna to free himself from subjection to all the "pairs of opposites," namely, the antitheses existing in the material world, such as "pleasure and pain, gain and loss, victory and defeat," love and hate, etc. This Freedom comes through the merging of the one "opposite" into the other, so that the Wise Man is, in the material sense of the words, neutral and negative, and actionless in relation to either. In such case all his senses and organs are inoperative and functionless in the matter of loving or hating, or performing action from any of the "pairs of opposites." For this reason, because his organs and senses are absolutely and permanently detached from all objects that would create these "pairs of opposites," it results that the

"pairs of opposites" are "all the same" with him ; he becomes motiveless, impassive, careless of consequences or "results of action," and, as KRISHNA says, "free from worldly anxiety, and the desire to preserve present possession, Self-centred, and uncontrolled by objects of mind or sense." In fine, KRISHNA puts it thus :—"Let, then, the motive for Action be in the Action itself, and not in the event. Do not be incited to Actions by the hope of their reward, nor let thy life be spent in Inaction. Firmly persisting in Yoga, perform thy duty, O Despisers of wealth, and laying aside all desire for any benefit to thyself from Action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga."

KRISHNA next proceeds to instruct Arjuna in the attainment of this "Yoga" state, reminding him that the performance of works is inferior to mental devotion, or Meditation, unless the former springs from the latter. The criterion He lays down is that impulse to Action is not found in the results of Action ; and true skill in Action is that which has dismissed alike successful and unsuccessful results. Wherefore Arjuna must aspire to this state of Contempla-

tion. The end of the PATH of Devotion is cessation of rebirth in this life, and Eternal Life where is freedom from disease and trouble.

End of Part One of Chapter II.,

THE SANKHYA DOCTRINE.

CHAPTER II. PART TWO

THE SANKHYA DOCTRINE

IN the Spiritual interpretation of the pending battle between the Kurus and the Pandavas, Arjuna, the SOUL, in the CAR, the BODY, stands face to face with himself in the "snares of delusion." The Kurus represent those objects which are the sum of all causes creating these "snares of delusion." His whole past life has been given up to cultivating and attaching to himself, in all planes of his consciousness, these manifold objects of desire and acquisition. As a man of learning, he has stored his brain with the Vedas, and with worldly wisdom from all sources and quests, and on all planes of thought and activity he has done the same. These objects he has come to worship and to love, and to make them part of himself. They

are himself as he sees himself, and as others see him. In idolising all these qualities, attained and cultivated by such constancy and perseverance, they lose their separate identity, they become as part of himself. Stripped of these, as he is now, there will be little else left, for the Real SELF is a shrunken entity, crushed down by the weight of this meretricious "self." Already the warning of the revolt of this illusionary "self" has come to him, as depicted in the casting out of Arjuna from the realm of his patrimony by the Kurus, and his exile from his native country. To return to his native country could only be achieved by one of two alternatives: either by submitting to the tyranny of the Kurus, or by their conquest and complete destruction, which, Spiritually interpreted, means subjection to the domination of the FLESH by the SPIRIT. Arjuna chose the latter, and liberated KRISHNA, or the CHRIST-WITHIN, to drive his Chariot, and, under His guidance and skill, to hurl himself upon the Kurus and to destroy them utterly. Not without much compunction and despondency does Arjuna face this alternative, and, as has been shown, he hesitated, and eagerly sought

pretexts for vacillation. To him has come the crucial moment. First KRISHNA calls upon him to RESOLVE TO FIGHT. The Resolution to take up the sword, and to slay all whom his past life had attached him to, to destroy all the structure that he had, in the years gone by, devoted himself to erect, to eliminate from himself that great, commanding Ego—Personality—built up by the attachment to himself of all these objects of his love, ambition, desire, and pride, was the “cross” he must take up; or, rejecting it, he must depose KRISHNA, and reinstate the Kurus (FLESH). Having irrevocably determined upon the Resolution to Fight, then KRISHNA instructs him of the only method by which he can carry out his Resolution to Fight, in the words previously quoted: “Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then PREPARE FOR BATTLE.”

Obviously Arjuna was of the SOLDIER CASTE, and this moment was the great test of qualification for graduating to the MASTER CASTE. Passing this supreme test, he would be qualified for INITIATION in the LESSER and GREATER MYSTERIES, provided he pursued, safely and

successfully, the PATH of the DIVINE MYSTERIES, enduring the tests and ordeals pertaining thereto. Therefore Arjuna, by his training and previous education, had left nothing undone to fit him for attaining the PATH, and becoming a "Bodhisattva," or entering into the state of "Nirvana," meaning Full Illumination, and Rest from the Labours of the PATH. Consequently he had been a diligent student of the Vedas, and fully taught in all those abstruse doctrines inculcated by the learned Gurus and Brahman Priests. KRISHNA now tells him that the way along the PATH excludes all this vast body of learning and brings the Disciple into the state of Spiritual detachment, in which the Vedas, and all academic learning and erudition, are negligible. But there is a condition on which such a high attainment of Illumination most absolutely depends; and that condition is, in the words of KRISHNA: "When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught. When thy mind, once liberated from the Vedas, shall be fixed immovable in Contemplation, then shalt thou attain to Devotion." KRISHNA

does not in these words despise or depreciate the Guru doctrines nor the Vedas. They have served, as do all scriptures and teachings, as stepping-stones, ladders, and props, to lift up, and open the minds of, Disciples, and as finger-posts to point them on the way to the PATH, the Gate of which is the step of SELF-ABNEGATION, which sheds from the being all these objects and possessions of mental and all other kinds of store. Thus the mind, and body, and soul, liberated from the attachment of all these objects, the Disciple is set free from the "snares of delusion," and KRISHNA, taking the reins of the Chariot, drives him to conquest, and to ultimate Attainment of the MYSTERIES, BODHISATTVA, and NIRVANA.

End of Part Two of Chapter II.,
THE SANKHYA DOCTRINE.

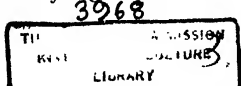
CHAPTER II. PART THREE

THE SANKHYA DOCTRINE

IN reply to a cogent question of Arjuna, in its terms indicating a restored mind, and a devout attention to the teaching of KRISHNA, the latter opens up the general principles of the Sankhya Doctrine, and gives a description of a man who is entitled to be called a "MUNI," or WISE MAN. Arjuna's question is: "What, O Omniscient One, is the description of that wise and devoted man who is fixed in Contemplation and confirmed in Spiritual Knowledge? What may such a sage declare? Where may he dwell? Does he move and act like other men?" KRISHNA then describes the experience and state of the man who has taken the Step of SELF-ABNEGATION, and is following the PATH that leads to the Gates of INITIATION in

the **DIVINE MYSTERIES**. He becomes a **WISE MAN** when he has entered these Gates. He is "confirmed in Spiritual Knowledge," evidenced by certain tokens, which He defines. First, every desire is expelled from his heart ; for the reason, secondly, that he has centred himself, the sum of all his organs and senses, in the **TRUE SELF**, which, later on, **KRISHNA** identifies with **HIMSELF**, that is, the **CHRIST-WITHIN**. This being the case, owing to the absence of all attraction of objects of desire, his organs and senses centred in the **Eternal and Immortal SELF**, freed from the dominion of the **FLESH**, and therefore from the attraction of **MATTER**, he is "undisturbed in adversity," "contented in prosperity," and "a stranger to anxiety, fear, and anger." This state could be the only result apparent to Disciples of the **PATH**, who know the deep principles underlying the "Seven Golden Keys," representing the graduated course of the attainment of this Blessed State :—**SELF-ABNEGATION, EQUILIBRIUM, DETACHMENT, INSENSIBILITY, INFLEXIBILITY, KNOWLEDGE, REST**. Thirdly, he proves the establishment of the **WISDOM**—the result of the final attainment of these Seven Keys, applied to the absolute subjugation of the

organs and senses, the transmutation of the whole organism, and its conformity to the CHRIST-WITHIN—by spontaneously receiving every life-event, favourable and unfavourable, “with an equal mind, which neither likes nor dislikes.” He neither rejoices when good comes, nor is cast down in the event of evil. KRISHNA draws an analogy from the tortoise, which draws in its head and feet at the approaching danger. So, contrary to all his past habits, instinctively the WISE MAN draws in all his senses and organs when the objects of sense and desire would attract him. He also instances the hungry man, who seeks only the gratification of his appetite ; but, when centred in the CHRIST-WITHIN, “the SUPREME,” objects of sense no longer attract. He is neither hungry nor not-hungry. In whatsoever state he is, he is content. The WISE MAN is not exclusively the man who has attained this Perfect State, but he is also the one who is “striving after Perfection.” Only, the latter is warned by KRISHNA, that, until the attainment of Perfection, he must beware of being carried away by the organs and senses violently tempted by objects of attraction. Nevertheless, a man, in every degree and round of the PATH,



can "remain in devotion at rest in ME, his TRUE SELF," that is, KRISHNA, THE CHRIST-WITHIN. He possesses Spiritual Knowledge who has his organs and senses in restraint through the CHRIST-WITHIN.

KRISHNA proceeds to state that a man who pays attention to the desires, the likes and dislikes, is always in a state of "concern," or perpetual worry and apprehension. The senses belonging to all his organs never rest. Like the tentacles of an octopus, they are always in motion, seeking objects of gratification. This "concern" ferments into passion; thwarted passion causes anger, and he passes into the state of delusion. Losing the memory of his Preceptor's teaching, he ceases to discriminate, and, in the abject state of delusion, he loses delight in the pursuit of Perfection, falls away from the PATH, sinks to a state of utter forgetfulness, so that he even despises his Preceptor, and becomes an enemy of KRISHNA, or the CHRIST. Thus he is a lost man, who has lost all, whose end is dissolution.

KRISHNA employs, as a powerful definition of the Truth, the operation of the Law of Gravity, by describing the WISE MAN as free from the

Attraction and Repulsion of objects. Herein He introduces a great basic Truth. In brief terms, it is this, that before a Disciple takes the Step of SELF-ABNEGATION, and enters the PATH, he is subject to the Law of Gravity of MATTER, the centripetal and centrifugal force of the earth's Gravity, corrupt and material, since the Fall, and the Descent of the earth into Matter. Mankind, conforming to the earth's material environment from the day of his birth, absorbs the corruption and Matter of the earth. KRISHNA is ignored, and crushed under the weight of this alien and ponderous state of degeneracy. The earth, and its objects, or "things upon the earth," constitute man's Centre of Gravity. All his organs and senses are like many tendrils and tentacles drawn out by this external force of attraction, and fixed to the objects which appeal to them and attract them. The object and purpose of the SANKHYA DOCTRINE, or the PATH OF THE DIVINE MYSTERIES, is to reverse this Gravity, by changing its Centre, and drawing the organs and senses out of the world, and concentrating them in his True and Normal Centre of Gravity, namely, KRISHNA, or the CHRIST-WITHIN. This can only be accomplished by the destruction

and expulsion of the absorbed and alien corruption of Matter in his organism, which has hardened and corroded in the eternal and immortal Substance of his Being, and is the element of magnetic affinity to the earthly Centre of Gravity. Destroy the FLESH, and man is at once Redeemed from the Attraction of the earth and its objects of desire. They fall away from him automatically, and the organs and senses automatically turn inward to their normal Centre of Gravity, KRISHNA, or the CHRIST-WITHIN. Thus KRISHNA's words are simple and comprehensible when He says : " He who, free from attraction or repulsion of objects, experienceth them through the senses and organs, with his heart obedient to his CHRIST-Centred Will, has attained to tranquillity of thought," namely, freedom from "concern." By this he means that, whilst free from either Attraction or Repulsion of objects, he is free as much to enjoy them when they come to him in the way of the PATH, as he is free from all desire for them when they are withheld from him. He goes on to say that, as the result of such tranquillity, he enjoys perfect cessation of all troubles ; his mind at ease, he is at leisure to learn and absorb WISDOM

from all sides. He then describes the contrary state: "The man whose heart and mind are not at rest is without WISDOM or Power of Contemplation . . . hath no calm, no happiness." "The uncontrolled heart, following the dictates of the moving passions, snatcheth away his Spiritual Knowledge, as the storm the bark upon the raging ocean."

KRISHNA concludes His instruction in the following words: "The man who, having abandoned all desires, acts without covetousness, selfishness, or pride, deeming himself neither actor nor possessor, attains to Rest. This, O son of Pritha, is dependence upon the Supreme Spirit, and he who possesseth it goeth no more astray; having obtained it, if therein established at the hour of death, he passeth on to Nirvana in the Supreme."

*Thus ends the Interpretation of the Second
Chapter of the Bhagavad-Gita, in
the Science of the Supreme Spirit,
in the Book of Devotion, in the col-
loquy between the Holy KRISHNA
and Arjuna, entitled,*

THE SANKHYA DOCTRINE.

CHAPTER III. PART ONE

RIGHT ACTION

ARJUNA next propounds a question arising from the opinion of KRISHNA, previously stated, from which he has deduced a wrong construction of KRISHNA's true meaning. If, Arjuna inquires, knowledge is superior to deeds, why should he engage in this dreadful warfare? KRISHNA replies by stating that, in the pursuit of WISDOM, there are two aspects of the system of attainment, which properly are inseparable, like the obverse and reverse sides of a medal. The true WISE MAN comprehends and follows these two aspects with an illuminated understanding that recognises them as One, and therefore avoids falling into the error of dividing the one from the other. But many teachers and students of the science of the WISDOM have fallen into that

error, and some have confined themselves to the Sankhya, reducing it to a mere speculative science through interior and mental contemplation, a practice resulting only in fruitlessness and inertia, carrying its devotees only deeper into delusion and egotism ; and, moreover, in this pursuit there is desire for result, and motive, in the practice of this speculative science, namely, the effects it produces upon the consciousness, in the forms of ecstasies, visions, and other phenomena which deluded men deem of the highest value. Other men are carried away by a false construction which many philosophers and teachers have put upon the term and practice of Yoga. Yoga, as distinguished from Sankhya, means WISDOM, as the foundation and source of Right Action ; Sankhya means WISDOM, as the foundation and source of Right Reason, or Thought, which itself is the Fountain and Origin of Right Action. Thus, in the true conception of SANKHYA-YOGA we see the absolute unity of the two practices. They are like a body, of which Sankhya is the reasoning and actuating head, and Yoga is the active and executive limbs and faculties of the body. The false construction into which many schools of the Yoga have fallen

is in the erroneous idea that Action means particular works and practices of an objective character, of exoteric rites, of extreme asceticism, and of many self-immolating deeds of surpassing endurance, with the hope for results of supernatural developments, manifested by the ability to perform supernatural works, or **BLACK MAGIC**. Thus it is seen that, in separating these two aspects, the true and fundamental principle of SANKHYA-YOGA is subverted, for, in the practice of each aspect separately, the performance of Action on the one hand, and the non-performance of Action on the other, are for the sake of results. This is diametrically opposed to the true SANKHYA-YOGA doctrine.

Now the question is plainly put forth, Is knowledge superior to action? KRISHNA proceeds to answer this question, and thereby he expounds the integral correlation of Knowledge and Action. He commences his discussion by saying that, if a man fails to commence to do what he has to do, he is not thereby enjoying freedom from Action, nor can he be happy in totally abandoning Action. By such inaction he is stultifying himself and perverting his

nature ; for no one, living and sentient, can for a moment rest in a state of inaction. There are certain undying qualities, intrinsically belonging to nature, active centres of energy, the involuntarily impulsive force which energises and sets in motion the organs and senses. These qualities are Three—SATTVA, RAJAS, TAMAS—represented by the THREE HORSES drawing the CAR of Arjuna. The Three Qualities, if driven by KRISHNA, are WISDOM, ILLUMINATION, and SELF-ABNEGATION ; if driven by the FLESH, they are DARKNESS, LUST, and DEATH. Attacking the Sankhya school, as separated from the Yoga, KRISHNA says : “ He who remains in the state of inertia (caused by following Sankhya apart from Yoga), restraining the senses and organs, by severe mental attitudes and intense concentration, yet pondering with his heart (the seat of desire) upon objects of sense, is called a false pietist of bewildered soul.” Then he says, in defining the true SANKHYA-YOGA doctrine : “ But he who, having subdued all his passions, performeth with his active faculties every action conformable to the duties of life, without concern as to their results, is to be esteemed.” This kind of Action, and this only, is Right Action. There-

fore, Right Action is superior to inaction. Whilst it is true that a state of inaction is an impossibility, yet if Action springs not from the CHRIST-WITHIN, or KRISHNA, and therefore has other impulse and motives than GOD only, the performer of Action is the slave of Action; for, if GOD only is not the impetus of Action, then other motives must be, and therefore, as motive of Action implies results of Action, such cannot be Right Action; for Right Action predicates motivelessness, or doing Action for the Action's sake only, regardless of results. 3968

Here KRISHNA illustrates the duty and necessity of Right Action in the aspect of "sacrifice" to the Gods. He reminds Arjuna of the fact that GOD, "the Lord of creatures," in passing them forth into Existence, taught them to "worship" the Gods. Let it be remembered that the true meaning of "worship," in relation to GOD, is, giving that which is due to Him ("worship"). Therefore is explained the origin and purpose of "Sacrifice," and the people of GOD were taught the habit of giving offerings to the Gods, of the fruits of the earth resulting from their labours. The promise of GOD to His people,

in response to this worship, was: "With this worship, pray for increase, and let it be for you Karaduk, the cow of plenty, on which ye shall depend for the accomplishment of all your Actions." The meaning of this Sacrifice, in the terms of the WISDOM, is that all Actions, without concern for result, yet producing result, return to GOD, and react on the performer of Actions with highest felicity. In such Action, he says, "Know that Action comes from the Supreme Spirit, who is One ; wherefore the all-pervading Spirit is at all times present in the Sacrifice." KRISHNA compares this mutual relation of Action between man and the Gods to an ever-revolving "wheel." Right Action is by Divine dictation, and the revolutions of the "wheel" of life are the perpetual coaction of GOD in man, and man in GOD. "He who, sinfully delighting in the gratification of the passions, doth not cause this Wheel, thus already set in motion, to continue revolving, liveth in vain, O son of Pritha." Wherefore, the man who fulfils the duties of life in constant Action, prompted and actuated by the Divine Centre of his Being, Acts always and invariably by the Divine Impulse. In such case, how illogical, how faithless, how disloyal, is any

man, thus Divinely Actuated, who seeks results of Action ; or, if the results are favourable, exults ; or, if unfavourable, is cast down !

End of Part One of Chapter. III.,

RIGHT ACTION.

CHAPTER III. PART TWO

RIGHT ACTION

KRISHNA sums up the present discussion by a characterisation of the man who has "obtained the Supreme." The "Supreme" is the DIVINE EGO of man, the CHRIST-WITHIN, attained by following the PATH, and entering the Gates of the MYSTERIES. Such a man is weaned from all material and earthly objects of desire and pleasure; his only delight is in the SELF-within. Satisfied and content with that alone, in all Action, or in Inaction, he has no selfish or personal motive or interest. He does Action, or refrains from Action, as the CHRIST dictates, without concern, interest, or inquiry, as to either the reason or purpose of Action, or of Inaction. He places no "dependence upon any created thing." "For the man who constantly doeth

that which he has to do, without attachment to the result, obtaineth the Supreme." Let these words be pondered over, and let any man put them to the test ; and he will see how impossible it is for mankind to reach this high level of attainment, whilst he still carries about with him the FLESH. He will also see that, to rid himself of the FLESH, and thereby to attain to the Supreme, is more than his unaided reason and faculties can accomplish. In KRISHNA's teaching, He does not enter into the subject of the method and system by which these great ends are attained. He rather pictures the Blessed results of the processes of attainment. The omission of instruction on the method of attainment is due to the fact that it is not always expedient to divulge the method for general acceptance, but rather to create the desire of mankind for the attainment, by describing the Blessed experience of the man, who, having followed the PATH, has attained the Supreme. To the Proved Disciple alone is the PATH of Attainment revealed.

KRISHNA now takes another line of appeal in His enforcement of the principles of the SANKHYA-YOGA, bringing it down to a wider and lower point of view. Hitherto He has inculcated the

PATH, and the attainment of WISDOM, and the performance of Right Action, in the aspect of motivelessness, and disregard of result. Now He concedes one, and one only, legitimate and possible motive of Action—"the good of mankind,"—"Even if the good of mankind only is considered by thee, the performance of thy duty will be plain ; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they ('the most excellent men') set." KRISHNA exemplifies this point, which might be termed the altruistic side of SANKHYA-YOGA, by His Own conduct and vicarious life amongst men, and IN man. He refers to His Own perfect conquest and possession of "the three regions of the universe," namely, the Earth, the Astral Plane, and Heaven ; nor, says He, is there "anything possible to obtain which I have not obtained ; AND YET I AM CONSTANTLY IN ACTION." The altruistic reason, apart from higher and more personal reasons, He explains, as follows : "If I were not indefatigable in Action, all men would presently follow my example." Let it be remembered that KRISHNA is the True SELF, the CHRIST, IN all creatures, and His constant performance

of Action can only find its outlet and reflection in the Actions of the Beings in which He is centred. Therefore, if He, KRISHNA, failed in performance of Action, He would be the guilty cause of the creatures perishing. On the other hand, He reminds Arjuna that the Action prompted by Him is not Action performed for the hope of reward, but, if not absolutely motiveless, is prompted by Him, in the WISE MAN, from the wish to "bring the world to duty, and benefit mankind." Apart from this purpose of Action, the WISE MAN, performed without interest, He urges, is a stimulus to the ignorant, the unwise, and the men of the world, to Act also, in response to His interior dictation.

KRISHNA now distinguishes between Action effected by the Three Qualities, as they are prompted by the FLESH and by the SPIRIT. The man actuated by the Three Qualities, according to the FLESH,—Darkness, Lust, Death, takes to himself the credit and merit of his Actions, and "deluded by ignorance, thinks, 'I am the actor'"; thereby building up cumulatively a stronger Egotism. But the WISE MAN, "The Strong-Armed One," driving His THREE HORSES with the WISDOM and Strength of KRISHNA, acts

under the actuation, and with the strength, of the LOGOS, ILLUMINATION, and SELF-ABNEGATION, inspired by KRISHNA, the CHRIST-WITHIN. It is instructive to note KRISHNA's remark, that He, KRISHNA, the CHRIST-WITHIN, is distinct from the Three Qualities, as the charioteer is distinct from the horses He drives ; showing that the will and heart of the man may either engage the FLESH as Charioteer, or KRISHNA. In other words, it is " up to " the individual personality to choose his charioteer—the FLESH, or KRISHNA.

With these arguments enforcing the principles of SANKHYA-YOGA, inculcating the mutual co-action of Meditation and Action, by the exercise of which the WISDOM is obtained, KRISHNA says, " RESOLVE TO FIGHT, without expectation, devoid of Egotism, and free from apprehensions."

Arjuna asks a question at this point, namely : " What propels a man to sin, often seemingly against his will, and as if constrained by some secret force ? " KRISHNA answers : " It is LUST which instigates him, springing from the quality of RAJAS, which is, when driven by the FLESH, insatiable, and full of sin. Know this to be the enemy of man on earth." It reigns over the unregenerate man's organs and senses ; it im-

prisons and enchains his Noumenal, Psychical, and Spiritual Natures ; and it conceals KRISHNA, "the Lord of the body," in the black clouds of delusion. It bars and deadens the principle of Discrimination, and fetters Right Reason, and Right Action. Therefore, at the outset of the PATH, Arjuna is exhorted by KRISHNA to the "restraining of his senses," by which exercise he will conquer and destroy, ultimately, this Sin which is the destroyer of Knowledge, and the extinguisher of Spiritual Discernment. It is on these grounds, in the elucidation of the principle of Right Action, springing from Right Reason, that KRISHNA clinches His argument in urging Arjuna to Fight the Kurus.

Thus ends the Interpretation of the Third Chapter of the Bhagavad-Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy KRISHNA and Arjuna, entitled,

RIGHT ACTION.

CHAPTER IV. PART ONE

SPIRITUAL KNOWLEDGE

IN the final paragraph of Chapter III., KRISHNA defines the four principal parts of the organism, in their relative degrees of greatness: first, the senses and organs, as embodied in the Physical Body; secondly, the Noumenal Body, or "thinking self," which, He says, is "greater than they"; thirdly, the SPIRIT, or BUDDHI, which is greater than the Nous; and finally, the Supreme, the True EGO, KRISHNA, or CHRIST-WITHIN. He then gives to Arjuna the fathomless "Secret," the "Eternal Doctrine," in the following words: "Thus, knowing what is greater than the SPIRIT (Pneuma), the Soul (Psyche), the Mind (Nous), and the Body (Soma), and strengthening these by the Higher Self, the True EGO, or CHRIST-

WITHIN, do thou of mighty arms, slay this foe, which is formed from desire, and is elusive, and difficult to vanquish ! ” This Secret which KRISHNA is now imparting, He announces that He had taught, in ancient days, to the great and mighty founders and forbears of the great Indian race, and has been handed down by great and Royal Sages, until, by faithlessness, and lapse into superstition, “ the mighty art was lost,” and a dense cloud of false teaching took the place of the True SANKHYA-YOGA. “ Now again,” says KRISHNA, “ I have communicated this Secret Doctrine of SANKHYA-YOGA to thee, O harasser of thy foes, because thou art my devotee and trustworthy friend.”

Arjuna pertinently asks a question : “ Seeing that Thy birth (in human form) is ages later than the life of the founder of the Indian race, how sayest Thou that Thou wast in the beginning the teacher of this doctrine ? ” In answer to this query, KRISHNA expounds the Doctrine of Metempsychosis, especially in regard to His own case. And in this explanation He likewise sets forth the greatest Mystery of all Mysteries, namely, His Eternal Birthlessness, and Divinity of Being. He, KRISHNA, asserts

His Eternal and Divine Personality: "Unborn, of changeless Essence, and the Supreme Lord of all Existence." Then He further affirms the Great Mystery of Creation, and the Emanation of creatures from Himself, and the reproduction of Himself in all creatures. He is born again and again in all creatures by the Mystic power of the LOGOS, the Eternal Thought in the Eternal Mind. As to the question of His present individual birth and incarnation in His present body, KRISHNA says that He is incarnated from age to age, whenever there is a "decline of virtue and an insurrection of vice in the world, for the preservation of the Just, and the establishment of Righteousness." He proceeds to say that whoever comes to the knowledge of His Divine Birth and Actions has Eternal Life, and, when quitting his mortal frame, he, as part of Himself, KRISHNA, partaker of the DIVINE UNION, will enter no more into a carnate body. KRISHNA defines Himself as the Focus and Repository of all those of mankind who, set free from the FLESH, from desire, and anger, are filled with His SPIRIT, and depend upon Him only, having been purified by the Fires of Knowledge. They have

entered into HIS BEING. Likewise He states the necessity of Himself taking the PATH, in mankind's behalf, and making it His Own PATH. He then points out the different characters of the PATH in relation to certain broad types or classes of mankind, which He describes as the "FOUR CASTES," which render the PATH to each class different in their principles and duties, according to the natural distinctions and variations of Actions and Qualities as belonging to each Caste. He ascribes to Himself the origin and authorship of these Caste Qualities and Actions, whilst Himself being Changeless and without Action. This paradox of the Actionless and Changeless Author of the Actions and Qualities of those whom He has created, He then expounds more fully. He rests above, and is unaffected by, Action, and is without expectation of results of Action. He therefore who Believes in Him, and fixes his identity in KRISHNA, or CHRIST, is himself not held by the bonds of Action, nor, when released from the FLESH, and the Body of Matter, will the bonds of Action bind him down to rebirth any more. By this He suggests that there is a certain category of Actions to be performed

by every man in rebirth, sometimes called "Karma." These Actions have to be performed perfectly, and to the end, before a man can be redeemed from the bonds of Karma and rebirth. Therefore, He points out the reason why the Ancient Sages, who longed for Eternal Salvation, being properly taught this great Truth, performed Actions. Having compassed the Four Castes, and attained the MASTER CASTE, following the PATH, they entered into the MYSTERIES, endured unto the end every ordeal and trial the PATH inflicted, and attained NIRVANA.

With the solemn reminder that even Sages have sometimes been deluded as to the distinction between Action and Inaction, KRISHNA commences to explain what is Action, by which Knowledge the Disciple shall be liberated from evil. He says that the PATH of Action is obscure, even so that only the Illuminated and CHRIST-Taught can see the way of its direction. To unravel the paradox of "Inaction in Action, and Action in Inaction," is beyond any but the WISE MAN, the True Devotee, and he only is a perfect performer of Action. Such perfect performance of Action springs from "Spiritual

Discrimination," and the WISE MAN is one whose every undertaking is free from desire, for his Actions are consumed in the Fires of Knowledge. By the abandonment of desire there is the absence of reward for his Actions; he is a free man, independent, and contented, and, although engaged in incessant Action, he is really doing nothing, unsolicitous of results. The organs and senses of mind and body subdued, he lives above the enjoyment that comes from objects, exercising his body in the due and proper performance of Action, until, having reached the end of Action, or of Karma, he becomes no longer subject to rebirth. He is "contented and happy when he receives something fortuitously,"—glad surprises coming to him along the PATH of Action. "He is free from the influences of the 'pairs of opposites,' from envy and desire; he is the same in success and failure; whilst diligent in Action, he is not bound by the bonds of Action."

End of Part One of Chapter IV.,

SPIRITUAL KNOWLEDGE.

CHAPTER IV. PART TWO

SPIRITUAL KNOWLEDGE

SPIRITUAL Knowledge is the supreme object upon which the heart of a devotee is devoted. His Actions are the offerings of the heart for the sake of the Supreme, and in the Fires of Knowledge his Actions are dissolved, and without effect on him. They are swallowed up in the SPIRIT, as a burnt-offering is consumed in the Fire. In the Sacrificial Flame, the offerer, he who is seeking the SUPREME SPIRIT, arises, and ascends into the SUPREME SPIRIT. The performing of his Actions has this object only, and is the simple motive of his meditation. In the SUPREME SPIRIT is to be found Spiritual Knowledge, the end of the PATH, the Fulness of the DIVINE MYSTERIES. Life, to the Disciple

devoted to the attainment of Spiritual Knowledge, through Oneness with the SUPREME SPIRIT, is a perpetual Sacrifice, the Flame of which unceasingly ascends to GOD, and is the gradual progress of his feet on the ascending PATH, leading him unto the Golden Gates of the DIVINE MYSTERIES, the attainment of which is Spiritual Knowledge ; that Knowledge which, as was said before, is attained " when the heart shall have worked through the snares of delusion," and " when the mind, once liberated from the Vedas, is fixed immovably in Meditation."

KRISHNA next mentions some of the various kinds of Sacrifice to the Gods, which He describes as appropriate to the different kinds of worshippers, according to Caste and Character, who may, or may not, be all purely sincere in their motives of Sacrifice. The quality of Sacrifice to the Gods is according to the motive of the offerer ; but they only are purified from their sins by their Sacrifice, who partake of the perfection of Spiritual Knowledge, and pass into the Eternal SUPREME SPIRIT. The idea of Sacrifice is not that which implies, or confers, merit or reward. The True Sacrifice of which

KRISHNA speaks is, in reality, the Sacrifice of "self" in the perpetual Action of SELF-ABNEGATION; "self" is placed on the fire of the altar; the "fire" is the Higher Self, which, in perpetual Flame, consumes and dissolves the "self," and absorbs it into Itself. Thus all the different kinds of Sacrifice to the Gods amount to the "lighting of the subtile Fire of the SUPREME SPIRIT." The Sacrifice of the senses, of sense-delight, of wealth; by mortification, by devotion, by silent study, by painstaking methods of breathing, by fasting: all these Sacrifices, performed in sincerity and truth, bring about those conditions which further the progress of the devotee on the PATH, the end of which is Spiritual Knowledge, through DIVINE UNION in the SUPREME SPIRIT. Therefore it will be seen that, in a word, Sacrifice is the practical and objective aspect of obedience to the Law of SELF-ABNEGATION: in other words, it is Right Performance of Action. As He says, "All these Sacrifices of so many kinds are displayed in the sight of GOD; know that they all spring from Action, and, comprehending this, thou shalt obtain Eternal Freedom." Then He

remarks, "The Sacrifice that proceeds from Spiritual Knowledge is superior to Sacrifice made with material things; all Action of a devotee, fixed in the SUPREME SPIRIT, is comprehended in 'Spiritual Knowledge.'" This WISDOM must be sought by diligent search, by constant service, and by humility. The WISE MAN is always at the service of the searcher after WISDOM, and ready to communicate Spiritual Knowledge unto the humble Disciple, "the Knowledge which will ensure thee, O Arjuna, against falling into error." Spiritual Knowledge reveals the fact, of cosmical significance, of the UNITY of all creatures in KRISHNA, and, consequently, the communicability of Thought among one another. Having attained to Spiritual Knowledge, the Fire is perpetually burning, reducing to ashes all Actions, and purifying the performer of Action to a state of perfect Spiritual refinement. In this state of Perfect Devotion, the Disciple, having attained to the degree of Master, Spiritual Knowledge springs up spontaneously in himself, and increasingly, in the progress of time, as the faculties of mind and body become more sentient, and accustomed to its Inspirations.

Spiritual Knowledge leads to supreme tranquillity ; whereas, " the ignorant, full of doubt and without faith, are lost." " The man of doubtful mind hath no happiness either in this world or in the next, or in any other." KRISHNA's final words are full of the greatest comfort and WISDOM. He says, " No Actions bind that man, who, through Spiritual Discrimination, hath renounced Action, and cut asunder all doubt by Knowledge." By these words He means, that the man who has attained Spiritual Knowledge has Spiritual Discrimination : that is to say, no Actions that he performs are indiscriminate, or come back on him either as error or fruitlessness. No doubt or question is capable of a moment's entertainment in that man's Action. He is free of Actions, whilst performing Action, because he knows that all his Actions are of Right Performance, arising from Spiritual Knowledge, or Discrimination, the Fire of perpetual Sacrifice in the SUPREME SPIRIT. Finally, KRISHNA ends this discussion on Spiritual Knowledge with the assuring words, " Wherefore, O son of Bharata, having cut asunder with the sword of Spiritual Knowledge, this

doubt which existeth in thy heart, engage
in the Performance of Action. Arise ! ”

*Thus ends the Interpretation of the
Fourth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion,
in the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

SPIRITUAL KNOWLEDGE.

CHAPTER V. PART ONE

RENUNCIATION OF ACTION

ARJUNA now takes up the problem of the SANKHYA-YOGA Doctrine, which presents to him a seemingly insuperable contradiction, SANKHYA purporting to advocate the Renunciation of Action, and YOGA the Right Performance of Action. KRISHNA at once expels the mistaken notion that the two aspects are contrary and separable. The truly Self-Abnegated one neither seeks nor rejects objects, for to him all the "pairs of opposites" are as if they were not. Wherefore, neither seeking nor rejecting, being without desire, Action has no bonds upon him. The WISE MAN speaks of Renunciation of Action, or SANKHYA Doctrine, and Right Performance of Action, or YOGA

Doctrine, as one and the same. "That man seeth with clear sight who seeth that the SANKHYA and the YOGA Doctrine are identical." The performance of Actions, in the man of purified heart, fully controlled body, restrained senses, and whose only "self" is the SELF of all creatures, is unaffected by Action. Why is this? Because he is not Acting from himself, but the Higher Self, KRISHNA, the CHRIST-WITHIN, is the Performer of all his Actions. He, the individual man, has Renounced all Action of his own volition and performance; but, as has been said, no being can exist in a state of Inaction: who then is the Actor? By the following of SANKHYA, whereby, through Meditation, the devotee has slain the organs and senses, and thereby destroyed the functions of Action in himself, he now learns the true principles of the YOGA, which affirm and set in motion the organs and senses in the performance of Action, by the instigation and energy of KRISHNA, or CHRIST-WITHIN. Wherefore, whilst constantly seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, and every motion of the senses and organs, by natural impulse to their appropriate

objects, the devotee, or Disciple, practising SANKHYA-YOGA, knows the Divine Truth that, all the time, he individually is doing nothing. CHRIST performs all His Actions in him. Wherefore the truly devoted Disciple, pure in heart, performs Actions with his body, his mind, his understanding, and his senses, with an entire oblivion and absence of motive, self-interest, and desire. His Actions are thereby of the purest character, the most perfect in quality, the most diligently and conscientiously performed, and the most effectual in achievement ; for the simple reason that he is unaffected by thought of result, without motive, and practically the instrument of an interior motive-force prompting and actuating his Actions, a force emanating from a MIND Perfect in WISDOM, and faultless in executive. This is the explanation of the problem of the apparently contrary ideas of SANKHYA-YOGA. KRISHNA states next, first, the beneficent result accruing to the self-restrained Sage, whose heart has Renounced Action ; he dwells at rest in the City of his senses and organs, for he neither Acts, nor causes to Act ; he has obtained tranquillity, NIRVANA ; whilst entitled

to enter the Celestial NIRVANA, he remains in the body for the benefit of mankind, a " Master " and Preceptor of Disciples.

End of Part One of Chapter V.,

RENUNCIATION OF ACTION.

CHAPTER V. PART TWO

RENUNCIATION OF ACTION

KRISHNA now sets forth another great Mystery of Truth, which reveals a fact that is scarcely cognisable to the general understanding. Actions spring from the Three Qualities,—SATTVA, RAJAS, and TAMAS—whether performed on the higher plane, or the lower. They constitute the moving force of all Actions in all stages of evolution. Wherefore, whilst it is true that either KRISHNA, or the FLESH, is the prompter and instigator of Action, they neither are the creators of the faculty of Action, nor of Actions themselves, nor of their fruits : Actions and the fruits of Actions originate from the inherent nature of the actors. When the

Truth is beclouded by ignorance, darkened by untruth, or tainted by the FLESH, then those creatures are led astray in the "snare of delusion." But those who have attained to Knowledge of the True Self, KRISHNA, the CHRIST-WITHIN, have dispersed ignorance, and the SUPREME is revealed within, as the light of the Sun disperses darkness, and reveals the glory of the world. Such souls live and walk in the SPIRIT, devoted to Spiritual Knowledge, and are thereby purified from sin; and, on quitting mortality, pass upward to their Heavenly Abode whence there is no return. The Sage, Illumined by Knowledge, is free from all preferences, predilections, and prejudices, "regarding, with equal mind, an Illumined, 'self'-less Brahman, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs." Heaven is gained, whilst in this life, by those who preserve this equal mind; the SUPREME SPIRIT is in them, and they rest in the SUPREME SPIRIT, free from sin. Such an one, Knowing the SUPREME SPIRIT, transcending delusion, and fixed on Him, neither rejoices over pleasant things nor grieves over the unpleasant. All his pleasure he finds in

Himself or the CHRIST-WITHIN. In the state of the DIVINE UNION, he "enjoys imperishable bliss."

All enjoyments arising from the attraction of the senses to external objects, "the things upon the earth," KRISHNA describes as "wombs of pain, since they have a beginning and an end." The WISE MAN takes no delight in these ephemeral and impermanent enjoyments. Whilst living in this world he is strong to resist impulses of all desire and anger, for, are not the reins of the THREE HORSES in the hands of KRISHNA? The THREE QUALITIES cannot run away with him, and he is Happy in himself, interiorly illumined, and partaker of the Divine Nature of the SUPREME SPIRIT, in which he is merged. His sins are extinguished; he is free from the "snares of delusion"; his senses and organs are held under the Divine control; he is devoted to the good of all creatures, and knows himself to be assimilated with the SUPREME SPIRIT. This bright and blissful state is experienced by the WISE MAN in this life, as well as on the other side of death. Any man who seeks assimilation with the SUPREME SPIRIT, or, by faith sinks himself into the CHRIST-WITHIN,

is set free from desire and anger, is self-restrained, and of pure and controlled thought ; he has become acquainted with his True Self. And this is in the power and opportunity of all men who choose to make it the object of their life-quest. Speaking of the ascetic practices of certain devotees, "anchorites," who literally give themselves to the practice of austerities, KRISHNA makes no point of exalting these anchorites and their austerities, as counting them superior to others who are not called upon to exercise these practices. To every man, KRISHNA would say, be his own construction and practice of the LAW. If a Disciple or devotee recognises his duty to be in the line of extreme physical self-torture, for the crushing of his desires, KRISHNA would say, "Be it so." But He says, "He who has set his heart upon the liberation of his organs and senses from the dominion of desire, and has attained freedom from the same, is emancipated from birth and death in this life and in the next." He, KRISHNA, in man, is the Lord of all worlds, and every man, subject to Him, is, in Him, free of all the worlds. He has obtained HIM, and is eternally Blessed.

Thus ends the Interpretation of the Fifth Chapter of the Bhagavad-Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy KRISHNA and Arjuna, entitled,

RENUNCIATION OF ACTION.

CHAPTER VI. PART ONE

SELF-RESTRAINT

IN this Chapter KRISHNA advances the theme of the SANKHYA-YOGA Doctrine to greater detail in the practical method of attainment, repeating His affirmation that "he who, unattached to the fruits of his Actions, performeth such Actions as should be done, is both Renouncer of Action, and Performer of Right Action." Whereas it is not so with him who neglects either the one or the other, for SANKHYA and YOGA cannot be separated. Forsaking of Action, or SANKHYA, and practice of Action, or YOGA, are the same. Devotion, that is to say, the SANKHYA state of Actionlessness, is the summit of attainment reached by the YOGA practice of Action. Pure Meditation, or Devotion, is reached through Right Action. YOGA,

or Right Action, is the PATH which leads to the attainment of SANKHYA, which, when attained, is the means for reaching those heights of Spiritual Knowledge that end in NIRVANA, or Rest. The man who has ascended to the heights of Meditation is he who has renounced all intentions, and, in the performance of Action, is devoid of all regard to the objects of sense, which he contacts in his Actions. The "self," formerly dominated by the senses and organs attached to objects, is Raised above the sense-life by the Higher Self. Individually he allows not the "self" to drag down the Higher Self; for, as the Higher Self is the Friend of the "self," so the "self" is an enemy to itself. The Higher Self is the self-conquered man's Friend; but to the man who is not self-conquered, his worst foe is the "self." True esteem comes to the man of equal mind, sustaining his equal-mindedness, whether among friends and companions, or in the midst of enemies, or whether ostracised by all. Having totally subdued the senses, "gold and stone" and all "pairs of opposites" are the same; he has Spiritual Knowledge, and "standeth upon the Pinnacle," as it were, 'twixt earth

and Heaven, in the security of the DIVINE WISDOM.

Then KRISHNA teaches that such a man, who has attained to Meditation, will, as a matter of course, Rest in the SUPREME, "remaining in solitude and seculsion," whilst, in constant Action, he is in a perfect state of Inaction; for the "self," which once was the actor and the busy creature, attracted to objects of sense, is now swallowed up in the Higher Self, and Raised to the Pinnacle of Devotion, or Meditation; as St Paul puts it, "in the world, but not of it." This is the state of attainment of the SEVENTH MYSTERY, the "ASCENSION," where the Disciple, "in CHRIST," is "Hid with CHRIST in GOD," "Seated with CHRIST in the Heavenly places." KRISHNA now describes certain practices of austerity adopted by a class of devotees called "Hermits," or "Anchorites." Some considerable controversy among students of the Hindu philosophy has waged around these few sentences herein referred to. It still remains a doubtful question if some sentences contained in the paragraph are not interpolations. Even if not, the true sense and meaning of the words ascribed to KRISHNA

is, that such practices of extreme asceticism are not discouraged by KRISHNA, but rather they are praised and sanctioned by Him, on the part of those who, being drawn entirely from the world, are willing, and, in obedience to a sense of duty which overtakes such types of men, filled with devotion to the PATH, to practise them. But such practices KRISHNA does not compel upon any others but those who are "settled in the vow of a Brahmacharya." He, on the other hand, shows the "more excellent way," by which the devotee of controlled mind brings his heart to Rest in the SUPREME, reaches Tranquillity and supreme assimilation with Him, KRISHNA, or CHRIST-WITHIN.

Thus ends Part One of Chapter VI.,

SELF-RESTRAINT.

CHAPTER VI. PART TWO

SELF-RESTRAINT

IN His instruction on Self-Restraint, having referred to the extreme practice of YOGA, adopted by several schools of devotees who have absolutely retired from the world, and dedicated their lives to the austerities of the "hermit," impracticable and unnecessary for the attainment of Rest in the SUPREME, unless under special "vow," or binding sense of "duty" and of "obligation," or from the call of Karma, KRISHNA now proceeds to describe the more practicable and general method of attaining Self-Restraint, on the part of all those Disciples of the PATH who have started in pursuit of the WISDOM by following the SANKHYA-YOGA Doctrines, as taught by Him. This method He terms the "DIVINE

DISCIPLINE," which He imparts in a few general explanations. He says (and this is confirmed by the experience and instruction of all Masters and Adepts of the PATH of the DIVINE MYSTERIES) that no Disciple of the PATH can attain to Meditation who is immoderate either in food or fasting, sleep or vigil. He eats neither too much, nor too little ; he disciplines his appetites, without depleting himself by excess or self-mortification. This Divine Discipline, it will be perceived, is extremely natural and practical, taking the mean between indulgence and asceticism. Now this is no negligible process of attainment, for who is there in this world who attains to perfect moderation in eating, in recreation, in exertions of actions, or is perfectly regulated in sleeping and waking, in speech and silence, in labour and rest ? The most sensible, wise, and prudent people in this world cannot confess to this attainment, implying, as it does, the perfect discipline of the organs and senses, the appetites and passions, and all the centres of function in all planes ; the absence of all excitement, of nervousness, of indiscretion, of idle talk, and of the thousand and one indulgences and faults of human nature,

which bring restlessness, discontent, self-reproach, and the inevitableness of grief, anger, fear, and pain. Who does not know the incessant humiliations arising from excess inaction, under the dominion of the uncontrolled organs and senses of the still undisciplined "self"? The man who has attained Self-Restraint, through rising to the "Pinnacle" of Meditation, has destroyed all such pain produced by action in the non-self-restrained. "Of the Sage of Self-centred heart, at rest, and free from attachment to desire, the simile is recorded, 'as a lamp which is sheltered from the wind flickereth not.' " The purpose of Divine Discipline of the Disciple is to teach him gradually to regulate his organs and senses, and by the practice of this YOGA to attain Rest, assimilating himself with the Higher Self; and, being Raised to the Pinnacle of the Temple of WISDOM, his Bliss is boundless, being unconnected with the objects of the senses. This is the state of NIRVANA, attained by his INITIATION in the SEVENTH MYSTERY, of "ASCENSION." Nothing henceforth moves him, whether the greatest grief or the highest happiness. "Know that this disconnection from union with pain is

distinguished as YOGA, in the attainment of SANKHYA, Spiritual Union, or Devotion, which is to be striven for by a man with faith and steadfastness." By degrees the Disciple pursuing this course, having slain the imagination, and extinguished desire, and subdued the senses and organs, which impel to unrestrained action in every direction of attraction of objects, has fixed his mind at Rest in the Higher Self, the True Self, and has forever after a mind or thought of nothing else. In the progress of this PATH of attainment, the mind is liable to lapse into inconstancy, and the senses to break bounds, and go after objects. The Disciple will learn to subdue his mind, bring it back, and place it upon the SPIRIT. The end of this Devotion is Sinlessness, or Union with the SUPREME SPIRIT. The great Vision that opens before the man who has attained the Pinnacle of the SEVENTH MYSTERY, or "ASCENSION," is one that defies all human description ; for KRISHNA says, "The man who is attained to this Devotion, and endued with the WISDOM, seeth the Unity of All Things, and perceives the SUPREME SPIRIT in All Things, and All Things in the SUPREME SPIRIT. He

who seeth ME in All Things and All Things in ME, looseneth not his hold on ME, and I forsake him not. And whosoever, knowing this Spiritual Unity, worshippeth ME, who am in All Things, dwelleth with ME, in whatsoever condition he may be."

End of Part Two of Chapter VI.,

SELF-RESTRAINT.

CHAPTER VI. PART THREE

SELF-RESTRAINT

ONE point KRISHNA makes, of great luminance, concluding the instruction summed up in the previous Note. He says, "He, O Arjuna, who, by the Likeness of MYSELF found in himself, seeth but one Essence in All Things, whether they be evil or good, is considered to be the most excellent devotee." He means that He, KRISHNA, or the CHRIST-WITHIN, is universal in all creatures, the True EGO of all living forms. And not only so, but He is the Hidden Essence of life and energy in All Things, both evil and good ; and, therefore, the original form of all beings and creatures is in the Likeness of the Eternal Form of CHRIST, notwithstanding the evil that has intruded itself, and caused all evil things, actions, and results of actions. The

true devotee, from the moment that he starts on the PATH, is untouched by, and impervious to, the effects of actions of all creatures, however much they may injure and pain him, as their impact affects his senses, and his material conditions. Herein lies the great Secret of Love, Patience, Endurance, and all the Virtues and Qualities of WISDOM, embodied in himself through the Eternal CHRIST, the Centre of his being, with Which he has assimilated himself, through Meditation, and the Divine Discipline. He neither "Suffers," nor does not "Suffer"; for all that comes to him, good or evil, is the same to him, accepted with equanimity.

This final instruction has the effect of discouragement upon Arjuna. Such a state of perfect Self-Restraint, and complete senselessness of suffering, of the total absence of the ordinary and natural human qualities, such as resentment, anger, sense of injury, revenge; such self-composure, a state of mind in which a man is never startled, even by the most sudden and startling disasters, injuries, personal attacks, persecutions, and unforeseen adversities, etc., would seem to Arjuna to be absolutely impossible of any man's attainment,

himself in particular. Is not human life, in all its aspects and planes, made up almost entirely of actions and pursuits, that keep alive, stir up, and give universal sanction to, the very opposites of these Qualities that KRISHNA is inculcating as of the very essence and substance of man's True constitution? He asks, "On account of the restlessness of the mind, I do not perceive any possibility of steady continuance in this YOGA of equanimity which Thou hast declared. For indeed, O KRISHNA, the mind is full of agitation, turbulent, strong, and obstinate. I believe the restraint of it to be as difficult as that of the wind." KRISHNA replies that the mind truly is restless and hard to restrain. But it may be restrained by patient practice of Self-Restraint, and absence of desire. This Divine Discipline characterising every step of the PATH, is essential to the breaking down and destruction of the "self," however difficult it is to be achieved by anyone who has not his soul in his own control, through first assiduously learning to control the heart, the sum of all desire.

Arjuna, after apparently pondering this over, is impressed with the feeling that, surely, in

most men it would take far longer than the span of one lifetime to compass the perfect state of Self-Restraint. So he inquires as to what falls to a man who, having faith, fails to attain to Perfection, by reason of the frequent lapses of his unsubdued mind from the Divine Discipline. Does he forfeit the good Karma resulting from his past faith, Right Action, and Spiritual Knowledge, through the partial practice of YOGA? Is he as "a broken cloud," without form, and doomed to destruction, because he has quitted the mortal life still in an imperfect state, through frequent stumbles into snares of delusion, whilst following the PATH of the SUPREME SPIRIT?

KRISHNA replies that such a man "does not perish here nor hereafter"; "one who does good never goes to an evil place"; meaning that he who takes the PATH, even though weakly and with frequent falls, yet ever persevering, and bringing back his inconstant mind, and placing it upon the SPIRIT, thereby proving his purpose to attain the SANKHYA-YOGA by Right Performance of Action, if he quits the mortal life before reaching the end of the PATH, shall pass through the middle region,

or Astral Plane, in security and safety, free and protected from the demons, until he is qualified to rise to Devachan, or Heaven. There he dwells for an immensity of years, and is then born again on the earth in a pure and appropriate family, or in a family of those who are Spiritually Illuminated. Under such conditions of rebirth he finds correspondence in his environment to the Knowledge which he has attained in his former body, and he lives in conditions suitable to his rapid progress to Perfection. Not always conscious that these correspondences of environment have awakened his past life's practice, he nevertheless is led on in his destiny, and works out his salvation. Finally, KRISHNA describes the superiority of the man following the PATH through Meditation, even though his Labours continue through many births, to the man whom he previously described as the "ascetic," or "Anchorite," making his life one of severest self-torturing penance; or to the man who is following the PATH by studious learning of the Vedas, or the "letter of the LAW"; or to the man who follows the PATH by performing "duties" and "obligations" and "vows," which KRISHNA calls "the

man of Action.” He concludes this Chapter in the following words : “ Wherefore, O Arjuna, Resolve thou to become a man of Meditation. He, of all devotees, is considered by ME as the most Devoted, who, with heart fixed on ME, full of faith, worships ME.”

*Thus ends the Interpretation of the
Sixth Chapter of the Bhagavad-Gita,
in the Science of the Supreme Spirit,
in the Book of Devotion, in the
colloquy between the Holy KRISHNA
and Arjuna, entitled,*

SELF-RESTRAINT.

CHAPTER VII. PART ONE

SPIRITUAL DISCERNMENT

KRISHNA now defines the great theme of practising Meditation, by which He may be Known completely ; and promises to instruct Arjuna fully in this Knowledge, and in its Realisation, which, having learned, He says, "there remains nothing else to be known" : meaning that the attainment of SPIRITUAL KNOWLEDGE endows the Disciple, or Initiate, with ALL-KNOWLEDGE, and makes him a partaker of OMNISCIENCE, not his own Omniscience, but that which flows into his SPIRIT and consciousness through the CHRIST-WITHIN, from the DIVINE MIND. KRISHNA embodies this DIVINE MIND in Himself, and, being the Centre of the EGO of Arjuna, and, potentially, of all mankind ; Arjuna, on attaining to INITIATION

in the DIVINE MYSTERIES, possesses this Heritage of Infinite DIVINE KNOWLEDGE. So may all mankind, choosing to follow the PATH, under the Teaching of KRISHNA, attain the same GOAL, the END of all men's Karma, if men will Resolve to seek this Perfection. Here KRISHNA strikes a mournful note, in the following words: "AMONG THOUSANDS OF MORTALS A SINGLE ONE PERHAPS STRIVES FOR PERFECTION, AND AMONG THOSE SO STRIVING PERHAPS A SINGLE ONE COMES TO THE KNOWLEDGE OF ME AS I AM." He then defines HIMSELF "as He is." First, He defines a duality in His nature, namely, His perishable body, consisting of the four material elements—earth, air, fire, and water; and secondly,—Essence, Soul, Spirit, and EGO (in Bhudic terms these later four are "Akasa," "Manas," "Buddhi," "Ahankara"). He then identifies Himself in His superior Nature as the ALL-KNOWING ONE, the Basis and Sustainer of the universe; the Womb from which the whole of creation emanates; the Cause, the Production, and the Evolution of the universe; the "string" on which all the "precious gems" of created existence hang; the taste in water, the light in the heavenly

bodies, the mystic "Om" in all the Vedas, sound in the myriad tones of space, the essence of the sexes in men, the aromas of nature, and the radiance of fire. In all creatures He is the LIFE, the Power created by Meditation, in those whose minds are on the SPIRIT. He is the Eternal SEED of the EGOS of all creatures, the WISDOM of the WISE MAN, and the Strength of the Strong, who in Action are Free from desire. He is the Source from which spring the THREE QUALITIES, Sattva, Rajas, and Tamas; whilst they are in Him and from Him, yet He is not in them: that is to say, that they belong inherently to the individual creature. He then explains why He uttered the mournful statement before quoted, saying, that the whole world deludes itself in the belief that He, KRISHNA, is in, and identical with, the THREE QUALITIES, because, Acting in His Divine disposition always through the natural qualities as the channels of action, men fail to differentiate between KRISHNA, or CHRIST-WITHIN, and the THREE QUALITIES. Acting under this delusion, the whole world proudly think themselves identical, in their natural qualities, with KRISHNA, and depend upon their

own natural qualities, and not upon KRISHNA. Therefore is the whole world enmeshed in the "snares of delusion," building up a false Ego-Personality, a deluded and degenerate "self," corrupt, and of the FLESH; and KRISHNA Himself is buried deep in the cavern of the soul. Wherefore He says, "Those only can surmount this ignorance and delusion, who have recourse to ME alone." Also He says, "The wicked among men, the deluded, and the ignorant, deprived of SPIRITUAL DISCERNMENT by this worldly illusion, incline toward demoniacal attraction and disposition, and depart from ME, their sole Resource."

End of Part One of Chapter VII.,

SPIRITUAL DISCERNMENT.

CHAPTER VII. PART TWO

SPIRITUAL DISCERNMENT

KRISHNA now makes the distinction between those different types of men who worship HIM, according to their actions, or, more correctly, the motives prompting their actions. He classifies them under four heads, namely, the afflicted, the seekers for truth, those who desire possessions, and the WISE. The latter only of these four classes of men does He single out for His approbation ; for this reason, the afflicted seek Him and worship Him for the alleviation of their sufferings ; the seekers for truth seek and worship Him for the knowledge by which they think they can acquire certain spiritual and occult powers they believe the practices He advocates will enable them to develop ; and

those who worship Him for the sake of "possessions" are devoted to Him only for the sake of objects of desire. All these three modes of action and worship imply motive, desire, and the attraction of objects, which KRISHNA condemns as being contrary to the True WISDOM. Only the WISE does He acknowledge as Good, they who are possessed of SPIRITUAL KNOWLEDGE, and who always are Devoted to Him. Of such a man He says, "I am extremely beloved of the WISE MAN, and he is beloved of Me." He sagely acknowledges the excellence of the other three. It is no sin to seek KRISHNA by doing works of Righteousness for alleviation from affliction, healing of disease, acquisition of truth and knowledge, accumulation of possessions, and obtaining the gratification of all desires; and it is true that in these classes there are very many in number; and the association of the Name of KRISHNA with these practices and questings is very common among them. But KRISHNA has neither part nor lot with these methods of cultivating Him for such objects of desire. By these methods in all ages have there been cults and schools teaching and professing KRISHNA for the sake

of health, wealth, knowledge, possessions, and the gratification of desire for earthly objects. None of these people are recognised by, nor truly identified with, KRISHNA. "The Spiritually Wise," He says, "is MYSELF, because with heart set free from desire, and at peace, he is upon the road that leadeth to the Highest PATH, which is even MYSELF." "But," He says, "the PATH to HIM traversed by the Spiritually Wise, ending in becoming a 'GREAT SOUL,' is difficult to meet." That is why He spoke so mournfully that "AMONG THOUSANDS OF MORTALS A SINGLE ONE PERHAPS STRIVES FOR PERFECTION, AND AMONG THOSE SO STRIVING PERHAPS A SINGLE ONE COMES TO THE KNOWLEDGE OF ME AS I AM." This is a parallel saying to that of Jesus: "Strait is the Gate, and Narrow the PATH, and FEW THERE BE THAT FIND IT." Of those other classes of men who worship Him, He says, that they worship an "illusion." It is not KRISHNA they worship. KRISHNA cannot be worshipped by any who are still bound by diversity of desires. They are by that reason devoid of SPIRITUAL WISDOM. They adopt many forms of religious rites, in conformity to their own natures and dispositions,

and in these rites they worship false gods, of their own construction, under the Name of KRISHNA. But He proceeds to say that, if such a devotee is sincere in his worship and faith, yet still in ignorance of the illusion in which he labours, He, KRISHNA, inspires him with constancy therein, and depending on that faith, and worshipping the simulacrum of KRISHNA in the false god he worships, he obtains the object of his wishes, as is ordained by KRISHNA alone. But the reward of such short-sighted men is temporary, lasting only for a brief period of this mortal life. They who worship these false gods, believing, or professing, themselves to be worshipping the Holy KRISHNA, only go to the region of these false gods, namely, the lower places of the middle region, in due time to rise to DEVACHAN, and at a future period to return to rebirth. But "THOSE WHO WORSHIP ME COME UNTO ME." The ignorant, being unacquainted with His Supreme Constitution, which is Above all things, of Eternal Being, and imperishable Form, believe Him to be visible in their own forms, identifying themselves as the actual Person of KRISHNA, as if KRISHNA had no

Personality apart from their own personalities. He, KRISHNA, is absolutely invisible to the material world, not manifesting Himself visibly in human forms; therefore the world does not recognise Him, the Unborn and Deathless. Yet does He say that He Knows all creatures, of the past, present, and future, for were they not all emanations of His Own Womb, and is He not the Invisible Ego in all creatures, even in those by whom He is not recognised, and in whom He is functionless?

At the time of birth, all beings fall into error and sin, by reason of the fact that the first and earliest sensations come from the delusion of the "pairs of opposites," which spring from the abnormally developed faculties of liking and disliking, and the attraction of the senses and organs by the innumerable external and material objects. But those men of Righteous lives, who are freed from sin, either by the partial practice of YOGA in a previous life, and by rebirth into "appropriate families of Spiritual Illumination"; or those who have in this life been set free from the delusion of the "pairs of opposites," and firmly

settled in faith ; they, and they only, TRULY
WORSHIP HIM.

*Thus ends the Interpretation of the
Seventh Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion, in
the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

SPIRITUAL DISCERNMENT.

CHAPTER VIII. PART ONE

THE TWO PATHS

THE last Chapter concludes with a reference to the result of the Labours of the PATH, ending in deliverance from birth and death, that is, the state of NIRVANA, Immortality, and Eternal Life. The attainment of this state is given various names, in relation to the different aspects of KRISHNA. The terms used in specifying these different aspects, and given in their Sanscrit names, are "Brahman," "Adhyatma," "Karma," "Adhibhuta," and "Adhiyajna." To those who have attained the DIVINE WISDOM, culminating in the SEVENTH MYSTERY, are given the Knowledge of KRISHNA, under the tokens of these various Names. The present Chapter commences with KRISHNA's definition of these terms. "Brahman" is the man who,

in and through KRISHNA, or CHRIST-WITHIN, has attained the SUPREME and the ETERNAL. He, after death, Knows KRISHNA, and goes to HIM. "Adhyatma" is the Name of KRISHNA, the Eternal EGO, embodied in the Higher Self of the individual man. "Karma" is the successive lives of creatures on the earth, and their predestined courses of life and action, tending gradually to the manifestation of the Higher Self, EGO, and the state of Spiritual Perfection, or "Brahman," the SUPREME. Karma is the LAW of causation of human existences, and reproduction of Reincarnating creatures, throughout the Evolution of their beings to Perfection, KRISHNA, in the creatures, working through the course of Evolution to the ultimate State of Perfection, or the SUPREME. "Adhibhuta" denotes the Omnipresent Spirit dwelling in universal nature, the vehicle of the DIVINE ESSENCE of Life of KRISHNA in nature, invisible, and hidden from the knowledge and consciousness of sentient creatures. It is synonymous with the Name and functions of the Third Person in the Christian Trinity, "HOLY GHOST." "Adhidaivata" is the Spiritual Personality of the individual, em-

bodied in the mortal and perishable body, or "shell," consisting of the Seven Natures of the Microcosm. "Adhiyajna" is KRISHNA Himself, in His Own Being and Personality, the Unborn and Eternal DIVINE BEING, from WHOSE Womb all creatures spring. At the hour of death, the man who is fixed upon Meditation on KRISHNA, abandoning the perishable body, or "shell," goeth to KRISHNA. On the other hand, KRISHNA states that there are other destinations besides KRISHNA for those quitting the mortal shape, conforming to the particular forms of Meditation adopted in the individual's life ; as, in the last Chapter, He states, in reference to the "false gods" which so many worship under the Name of KRISHNA. "Therefore," says He, "at all times Meditate on ME, and FIGUR." If the Soul and Spirit ("Manas" and "Buddhi") are fixed on KRISHNA alone, then will the devotee without doubt come to KRISHNA, on quitting the mortal body. By the Meditation of the devotee upon the ALL-KNOWING-ONE, the Eternal, the Supreme, Who is "the smallest of the small, and the greatest of the great," and the Author and Sustainer of all, incom-

prehensible of Form, bright as the Sun of Suns ; with undeviating Mind, constant in devotion, in the Spirit of Meditation, his whole vitality concentrated in the Single Eye ;¹ his whole Body is filled with the Divine Radiance, and, at the hour of death, he rises to KRISHNA, the SUPREME DIVINE SPIRIT.

¹ Jesus said, " If thine Eye be Single, thy whole Body shall be full of Light, having no part dark," a saying mystically interpreting KRISHNA's words above paraphrased, " His vital powers placed between the eyebrows."

End of First Part of Chapter VIII.,

THE TWO PATHS.

CHAPTER VIII. PART TWO

THE TWO PATHS

HAVING emphasised the principles of the PATH of Meditation, leading to the Supreme Goal, KRISHNA now unfolds the nature that distinguishes between the Two Paths, namely, the Path of Asceticism, followed by those living their Life under the obligation of the "Brahmacharya Vow" (the vow of Asceticism, and study and practice of the Vedas, in their literal construction), and the Path of Meditation as taught by KRISHNA. "No devotee, who knoweth these Two Paths, is ever deluded; wherefore, O Arjuna, at all times be thou fixed in Devotion" (a "man of Meditation"). He characterises these Two Paths as those of LIGHT and DARKNESS. By the one Path a man becomes a "GREAT SOUL," and attains to

SUPREME PERFECTION, and in the hour of death comes unto KRISHNA, attains NIRVANA, and no more incurs rebirth, or return to the mortal "shell," the earthly mansions of pain and sorrow. By the latter, the Path of Darkness, the man who treads the Path with sincerity, and according to the literal terms of the Vedas, or "letter of the LAW," being free from attraction of objects, the doors of whose senses are closed to objects, his mind drawn inward, his vitality and strength fixed in his intellect, standing firm in Meditation, and repeating the mystic word "OM," and thus continuing until he quits the mortal "shell," goeth to the Supreme Goal. Yet the "Supreme Goal" is not that ultimate Goal of attainment, the "Para-Nirvana," to which the man of Meditation attains, who has reached Supreme Perfection. The devotee of the Path of Darkness attains the Highest Realm of DEVACHAN, or the Supreme Goal, to return, in due time, to rebirth, to fulfil the only and essential conditions of becoming a "GREAT SOUL," of attaining to Brahman, the SUPREME, whereby he is free of Karma, and of rebirth in the mortal body. Of the devotees of the Path of Darkness,

the following words from Chapter VII. may be quoted confirming this statement. Such a devotee, as KRISHNA has already stated, who "is sincere in his worship and faith, still in ignorance of the illusion (namely, the worship of false gods under the Name of KRISHNA) in which he labours, He, KRISHNA, inspires with constancy therein, and, depending on that faith, and worshipping the simulacrum of KRISHNA in the false god he worships, obtains the object of his wishes, as is ordained by KRISHNA alone." In some cases of this class of devotees, they reach even to the "Heaven" of Indra, the Supreme Goal, the Highest of the Celestial Spheres, the reward of their constancy. But, KRISHNA says, "the reward of such short-sighted men is temporary," and, rising so high, even to the Realm of Indra, they enjoy the bliss of that Devachanic life for a season, and then return in rebirth, and are born in such favourable and appropriate conditions and environments that, without doubt, they will be led by the Gods to the Path of LIGHT, of Meditation, under KRISHNA, and no longer under the delusion of "false gods." KRISHNA clearly points out that the devotee of

the Path of Darkness, even the most sincere and constant, is not void of motive of reward, "objects of wishes" (for example, escape from rebirth and future Karmas. The "man of Meditation" is void of all "wishes," by the LAW of Self-Abnegation), as the result of his asceticism, his penance, and his devotion to the Vedas, or the "letter of the LAW"; for He says, "The man of Meditation (following the Path of LIGHT) who knoweth all this, reaches beyond whatever rewards are promised in the Vedas, or result from sacrifice or austerities, or from the self-mortification of dependence upon gifts of charity, and goeth to the SUPREME, the HIGHEST PLACE"—that place in the Heavens whence there is no return, nor rebirth in the mansions of pain and sorrow. KRISHNA uses a simile, to be interpreted in the mystical sense, to distinguish between the Path of LIGHT and the Path of Darkness, from the phenomena of nature: for example, night and day, the waxing and the waning moon, and summer and winter; also what is called, in illustration of day and night, "the day of Brahma" and "the night of Brahma," the day bringing the manifestation of the unmani-

fest, and the night the dissolution of the manifest. But here KRISHNA says, this dissolution of the manifest is not destruction, for all things are indestructible, and points out that in the dissolution of death, that which is indestructible only becomes invisible and unmanifest, and the place where the Ultimate Unmanifest attains is NIRVANA, the Supreme Abode of KRISHNA. And KRISHNA says, " This SUPREME, within whom all creatures are included, may be attained by a Devotion which is intent on KRISHNA alone," or the PATH OF MEDITATION.

*Thus ends the Interpretation of the
Eighth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion, in
the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

THE TWO PATHS.

CHAPTER IX. PART ONE

THE MYSTERY OF MYSTERIES

UNTIL now KRISHNA's instruction has been of a preparatory nature, with the view of testing Arjuna's receptivity and docility of mind, before conveying to him the deeper MYSTERIES of the Spiritual Knowledge of the DIVINE WISDOM, and the way of realisation. This KRISHNA terms "the Royal Knowledge, and the Royal Mystery." The course along which Arjuna has travelled with KRISHNA in the comprehension of the Path of Meditation, from the hour of his despondency at the painful and stupendous nature of the Fight and Conquest of "self," the destruction of the FLESH, the capture of the organs and senses, and their fixation to the Centre of Gravity of the True Ego, KRISHNA, or CHRIST-WITHIN: to this moment,

when, having proved himself a faultless Disciple, free from criticising or finding fault with his Teacher, His methods, or His Teaching ; he has now reached the point of worthiness and proved title to receive that Inner Teaching which will enable him to "tread the Highest Path." KRISHNA promises him that, having come to this Sacred and Divine Knowledge, he shall be Redeemed from all Evil. This DIVINE KNOWLEDGE, the Mystery of all MYSTERIES, is described as the most effectual and perfect Purifier, eradicating the FLESH, and all corruption of Matter, clarifying the organs and senses of the Seven Natures, rendering them clear, pellucid, and transparent, the perfect vehicle of the Thought emanating from the Centre, or CHRIST-WITHIN, and creating Divine Intuition, Divine Inspiration, Divine Impulse, and Divine Action. This is the Purification wrought by Divine Knowledge in the Mystery of MYSTERIES, being verily the Alchemical process of Interior Transmutation. Also the Divine Knowledge in the Mystery of MYSTERIES is described as "clearly comprehensible," by reason of this Purification, removing all the darkness and murkiness of the FLESH from the organs and

senses of the organism, making them transparent, and responsive to the finest vibrations of the Interior Thought, springing from the Inner Fountain of the DIVINE WISDOM Centred in the SPIRIT. Again, it is described as being in perfect harmony with Divine LAW, therefore its performance becomes absolutely simple and easy, because all performance of Action, impelled by Spiritual Knowledge, is spontaneous, effortless, and inevitable ; therefore Action is performed without mental judgments, without the worldly practice of "wisdom and prudence," without personal motive, desire, concern, or interest. It is obvious therefore why KRISHNA should be cautious and reticent in declaring this Mystery of MYSTERIES to His Disciple. The latter must needs go through the many severe and penetrating tests, ordeals, and graduated instruction, before he can be fitted to be entrusted with so great a Treasure of Knowledge, concerning the Right Performance of Action, and the Renunciation of Action ; for, to put into the minds of unqualified and unfit persons such Knowledge of Freedom would only lead them astray into the "snares of delusion," under the self-deception of which

they would wrongly perform action, with false motives, resulting in consequences detrimental to themselves, and dangerous to the community. No one is a "law unto himself" excepting the man who has attained to Divine Knowledge of this Mystery of MYSTERIES. Any false pretension of this attainment of the WISDOM leads to "antinomianism," or "lawlessness." Every such action would be "sin" (anomia). Those who have truly Attained to the Divine Knowledge and to INITIATION in the Mystery of MYSTERIES are they who enter into the Highest Celestial Region. It will be seen later in this Chapter that there is no distinction of class or caste in the attainment of Spiritual Knowledge, but each class or caste, having attained this INITIATION, will go to that region of DEVACHAN to which it cosmically belongs; for they represent the many different types and stages of Evolution to which these various Celestial Realms correspond. Not only are the Master and Soldier Castes eligible for INITIATION, "but," says KRISHNA, "I swear that whosoever he be who worships ME, and ME only, never perisheth. Those even who may be begotten from the womb of sin, women, the

Merchant and the Slave Castes, shall tread the HIGHEST PATH, if they take sanctuary in ME. On the other hand, unbelievers in this TRUTH, and worshippers of false gods, find ME not, but, ever revolving in rebirths, return to this world, the mansion of death."

End of Part One of Chapter IX.,

THE MYSTERY OF MYSTERIES.

CHAPTER IX. PART TWO

THE MYSTERY OF MYSTERIES

IN a previous passage KRISHNA has defined Himself as He from Whose Womb emanate all things in the universe. He now extends that idea to a still deeper and profounder statement, affirming the homogeneity of the universe, and all things that exist as existing in Him ; but, He says, " I do not exist in them ; nor are all things in Me." Then, apparently in irony, He exclaims, " Behold this My Divine Mystery : Myself causing things to exist, and sustaining them all, but dwelling not in them ! " To the unenlightened these paradoxes would seem inexplicable. KRISHNA is simply affirming that He HIMSELF, in His Own Being and Personality, the Unborn and Eternal DIVINE BEING, from Whose Womb all creatures spring, is the con-

ception of Himself that He is now speaking of (" Adhiyajna "), in which aspect, of the DIVINE PERSONALITY seated, as it were, on the Supreme THRONE of the Universe, it is true that all things do not exist in Him, neither does He exist in them; whilst it is nevertheless true that in the other aspects of KRISHNA, He is in them, and they in Him. These aspects are given in Chapter VIII., Part One. He then describes the evolution of beings, convoluting spirally from Him and to Him, the Eternal Womb of the Universe. He is the cosmical Matrix eternally emanating all beings, by the exercise of His Will, and by the intrinsic power of the Substance and Essence of Nature, which both emanate from Him. Thus, in Substance and Essence, in Being and Form, and in the Mutations of Evolution, He holds the control of His Own Nature, pervading and constituting the creatures, their evolution, their being, their form, their Substance and Essence. Yet He HIMSELF, the DIVINE PERSONALITY, Unborn and Eternal, is not identical with His creatures. He is remote, in His Own Eternal DIVINE GLORY, and as Arjuna, in Chapter X., acclaims Him: " Thou alone knowest Thyself by Thy Self,

SUPREME SPIRIT, CREATOR AND MASTER OF ALL THAT LIVES, GOD OF GODS, AND LORD OF ALL THE UNIVERSE ! " KRISHNA says of HIMSELF, " I am as one who sitteth indifferent, uninterested in those works, whose Energy and movements spring from ME, and are Mine, by reason of which Nature produceth the animate and inanimate universe."

KRISHNA, manifesting in human form, says, " The deluded despise Me in human form, being unacquainted with My Real Nature as the LORD of all." These deluded ones, He says, are thus deluded by the demoniacal influence and the deceitful practices of the elementals in the lower world ; causing them to be " of vain hopes, deluded in action, in reason, and knowledge." " But those great of soul are partakers of My DIVINE NATURE, and know Me to be the Eternal Principle of all things ; they worship Me with undiverted devotion and unbroken fidelity." He then describes HIMSELF as the Eternal Principle of all things, and as the Father and the Mother of the Universe, the Causation of all phenomena, and the Effect. Those worshipping Him in the Vedas, sacrificing to Him, and obtaining sanctification from

“drinking the soma juice” (the Sacred Sacramental rite of the Hindus), “petition KRISHNA for heaven.” KRISHNA grants their petition, and they attain the Celestial Region of Indra, feast upon Celestial food, and are gratified with heavenly enjoyments. “Having enjoyed that Glorious Abode for a period, they then sink back into this mortal world, where they are born again, as soon as their stock of merit is exhausted.” These Celestial periods of enjoyments experienced by such are a happiness which “comes and goes.” “But,” KRISHNA adds, “for those who, thinking of Me as identical with all, constantly worship ME, I bear the burden of responsibility of their happiness.” Then He refers to those who worship false gods, with a firm faith in doing so, as involuntarily worshipping Him, and in ignorance; but, not truly understanding Him, they enjoy a transitory Celestial happiness, and then descend to this mortal world to rebirth. He describes HIMSELF the Enjoyer of all sacrifices, even of those humble souls whose worship of Him consists only of a leaf, a flower, or fruit, or water, offered with a pure heart. The secret of true sacrifice, and true mortification, is, that

they be committed unto Him. "I am the same to all creatures ; I know not hatred nor favour ; but those who serve Me with love, dwell in ME, and I in them." This declaration includes all persons of all ranks, of all characters, of all classes and castes, who elect to seek the way that leads to the Highest Path of the DIVINE MYSTERIES, taking sanctuary in HIM.

*Thus ends the Interpretation of the Ninth
Chapter of the Bhagavad-Gita, in
the Science of the Supreme Spirit,
in the Book of Devotion, in the
colloquy between the Holy KRISHNA
and Arjuna, entitled,*

THE MYSTERY OF MYSTERIES.

CHAPTER X

KRISHNA THE ALL IN ALL

THIS Chapter contains the "SUPREME WORDS" of KRISHNA, and the FULNESS of the DIVINE WISDOM in the Mystery of MYSTERIES set forth in the previous Chapter. Being the Origin of all the Gods and of the Royal Sages, even they know not His Origin. As St Paul puts it, "HE WAS BEFORE ALL THINGS, AND IN HIM ALL THINGS CONSIST." Also Paul says, "HE HATH THE PRE-EMINENCE IN ALL THINGS," and is "THE ALL IN ALL." Head of the whole body of the universe, and its Origin, He is "without birth or beginning," the Almighty Ruler of the universe. All qualities of the human mind originate in Him—"Intuitive Perception, Spiritual Knowledge, Right Judg-

ment, Patience, Truth, Self-Restraint, Pleasure and Pain, Prosperity and Adversity, Birth and Death, Danger and Security, Fear and Equanimity, Satisfaction, Control of Body and Soul, Almsgiving, Harmlessness, Zeal and Glory and Ignominy ; and all the various dispositions of creatures." They came from Him through the medium of the OMNIPRESENT SPIRIT, the Vehicle of the DIVINE ESSENCE of the Life of KRISHNA (" Adhibhuta "), vitalising and inspiring the Higher Self of individual men (" Adhidaivata "), through the Eternal Ego (" Adhiatma "). He refers next to " the SEVEN GREAT SAGES " and the " FOUR MANUS," Who are of His Nature and were born of His Mind, and from Whom sprang the Universe, functioning as the Divine Vehicles of His Creative Substance and Essence. These Personalities are identical with the Seven Planetary Creators, or " CHERUBIM," and the " FOUR ARCHETYPAL CREATORS " or " SERAPHIM," as depicted in the Apocalyptic Vision of St John the Seer. KRISHNA affirms that, " He who knoweth perfectly the Eternal Existence and Mystic Creative Prerogatives of Mine, becometh without doubt of unshaken faith." " I am the Origin of All ; All Things proceed from

ME. Believing Me to be thus, the Wise, gifted with SPIRITUAL WISDOM, worship ME ; their very hearts and minds are in ME ; enlightening one another, and constantly speaking of Me, they are full of enjoyment and satisfaction." To them He gives that mental Devotion by which they come to Him. The darkness of ignorance is destroyed by the brilliant Lamp of SPIRITUAL DISCERNMENT.

Arjuna now expresses his faith in KRISHNA in words of deep Reverence: "Thou art Parabrahm, the SUPREME of all SUPREMES, the Eternal Presence, the Divine Being before all Gods, Holy, Primeval, All-pervading," acknowledged as such by all Sages and Avatars. He then beseeches KRISHNA to impart to him the knowledge of His Powers and Forms of Manifestations. This KRISHNA proceeds to do, enumerating many of His endless Divine Manifestations, by way of example, in the manifold phenomena, functions, actions and forms, of all creatures and beings; concluding with the words, "I establish this whole universe with a single portion of Myself, and remain separate." The study of this category of KRISHNA's forms of Mani-

festation are of intense interest to all Disciples of the PATH.

Thus ends the Interpretation of the Tenth Chapter of the Bhagavad-Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy KRISHNA and Arjuna, entitled,

KRISHNA THE ALL IN ALL.

CHAPTER XI. PART ONE

THE DIVINE FORM

ARJUNA acknowledges the dispersion of his delusion, and the peace of soul administered by KRISHNA's words in the revelation of Himself as the SUPREME SPIRIT, the ALL IN ALL. Great is the revelation to the enlightened mind of the Origin and Dissolution of all things, in HIM; and of the Imperishable Majesty of KRISHNA. Stirred by this revelation of the Mystery of KRISHNA'S ETERNAL BEING, and of HIS Creative Functions, he requests of KRISHNA the inestimable boon of the Vision of His DIVINE FORM, His Imperishable Self. KRISHNA replies that HIS "Forms" are manifold, embodying the infinite variety of created beings, from the Highest Gods and Sages to the lower forms of created things. But the FORM of KRISHNA

Which He presents to the sight of Arjuna contains all these manifold forms, consisting of the whole universe, animate and inanimate, gathered and embodied in HIMSELF. He tells Arjuna that such a Vision of HIS DIVINE FORM is impossible with the natural eye, therefore He gives to him "the DIVINE EYE," reminding one of the words of the Prophet for his terrified servant Gehazi, in the beleaguered village of Dothan, "Lord, open his eyes, that he may See." The DIVINE EYE is the Eye of the True SEER, that Sees with the Inner Sight. The Vision of the DIVINE FORM is recorded as having been Seen by other Great Souls besides Arjuna. The description of these Visions vary in their character, but all reveal the same Truth, of the whole universe Centred in the SUPREME BEING, KRISHNA or the CHRIST. Notably is the record of the Vision of Ezekiel, which closely resembles that of Arjuna (Ezek., chap. i.), also the Vision of John the Seer (related in Rev., chap. iv.), very closely resembling that of Ezekiel and Arjuna. Sanjaya, who is recording the scene, then describes the Vision of KRISHNA in His Supreme Form : a Being of innumerable mouths and eyes, breasts, and many wonderful appear-

ances, with many Divine and Symbolical ornaments and weapons, anointed with Divine ointments; the ETERNAL GOD, boundless in His universal Presence, His Glorious Face directed throughout the universe. The Brightness of His Glory was as the Splendour of a thousand Suns, rising together into the Heavens. With the DIVINE EYE alone could Arjuna gaze into such Infinite Glory; and, beholding, he Saw, within the Body of the Transfigured KRISHNA, the GOD OF GODS, the whole universe in all its manifold varieties. As is the case with all Seers of this Ineffable Vision, Arjuna, in the utmost awe, prostrates himself at the feet of the DIVINE BEING; and then, with reverent salutation, addresses HIM. He describes what he beheld in this Divine Vision: the Body of KRISHNA, containing all beings and things, of every kind, all the Most High GODS, venerated and worshipped from all time by his race, all the Gods and Demi-Gods, and the Celestial "Serpents," the Masters of the WISDOM, the Divine Teachers of the Wise on the earth. He Saw KRISHNA as the Form and Manifestation of Infinite Forms, each Form with its own arms, bosoms, mouths, eyes, and

all other organs. So vast is the kaleidoscopic vision of this Divine Form, showing the form of the universe reflected in HIMSELF, that HE, KRISHNA, appears as "without beginning, middle, or end"; yet all forms bound up in HIS OWN DIVINE FORM. The Diadem of His Head denotes His Universal Sovereignty; the "Discus," the Sacred wheels within wheels, revolving as disks of blazing Fire, illumining the sky to immeasurable distance, denotes His Universal Omnipresence, Source of Life and Evolution. Arjuna rightly interprets this description of the DIVINE FORM, "I see THEE, without beginning, middle, or end; Omnipotent, betokened by arms innumerable; Omniscient, as the Sun in universal radiation; Supreme Ruler, with THY mouth of flaming fire, controlling with THY Majesty the whole universe, which all is filled with THEE alone. The Hosts of the Gods, the Great Sages and Saints, worship THEE, and convey to the whole universe the Blessings and Benefits of THY GLORY." THY "dreadful Teeth" betoken THY Powers of destruction, in drawing to THYSELF the creatures dissolved through death, coming to THEE, their Eternal Refuge, and, passing

from THEE, in the revolving periods of Time, to return in constant rebirths to this earth of many shadows. As THOU art, in THY Supreme Attributes, the embodiment of Perfect Love and Justice, so THY terrible Teeth reveal the sternness of THYSELF, as Inexorable LAW, as KARMA. Karma varies in the conditions of each being coming forth from THEE. Revolving in the wheels of time, they are caught between THY Teeth in the ever-working LAW of Karma. "As the rapid streams of full-flowing rivers roll on to meet the ocean, so haste the mighty men of the earth to rush into THY Flaming Mouths; as troops of insects draw irresistibly to the flame of fire, and find death, even so do the human race pour into THY Mouths to their own Dissolution." All creatures are involved in, and swallowed up by, the Teeth of that Flaming Mouth. Thus does Arjuna describe the many aspects of KRISHNA, depicted in His DIVINE FORM, destructive and constructive, dissolving, and evolving in, indrawing into, and emanating from, that DIVINE FORM; all creatures, which, beginning in HIM, evolve in HIM, and are made Perfect in HIM. Allowing for ancient imagery, and the florid genius of

the Oriental mind, so different from our Western modes of thought ; with a Spiritual Comprehension of the DIVINE MYSTERIES ; Meditation upon this Vision will repay the careful study of all wise and earnest Disciples of the PATH.

End of Part One of Chapter XI.,

THE DIVINE FORM.

CHAPTER XI. PART TWO

THE DIVINE FORM

IN the Vision of the DIVINE FORM of the Transfigured KRISHNA revealed to the DIVINE EYE of Arjuna, is the revelation of KRISHNA in HIS OWN BEING and PERSONALITY, "the Unborn and Eternal DIVINE BEING from Whose Womb all creatures spring ("Adhiyajna"). The innumerable beings and creatures, each perfect in their organic structures, reposing in that Supernal BEING, portray the Unity of all the universe in HIM, the Centre and Womb of Universal Nature. The same KRISHNA is the Eternal EGO embodied in the Higher Self of individual men and creatures, spreading out radially from HIMSELF, throughout the universe. This is KRISHNA Manifested in individual "forms" ("Adhiatma"). The Most High

GODS, all the GODS and Demi-Gods, and the Celestial Masters of the WISDOM, or "Serpents," are KRISHNA Manifested in the Forms of these Great Divine Personalities, attained to the state of Spiritual Perfection ("Brahman"). The LAW of Causation of human existences, and reproduction or Reincarnating creatures, in Evolution, originates from KRISHNA, the Centre and Basis of LAW. Majestic and awe-inspiring as is the Vision of the DIVINE FORM of KRISHNA, it almost dazes the senses of even the mature-minded Arjuna, eliciting from him the words: "I can see neither Heaven nor earth; I find no peace; have mercy, O LORD of the Gods, THOU SPIRIT of the Universe!" Epitomised and concentrated in the DIVINE FORM, seen by the DIVINE EYE, are the whole operations of Creation and Evolution, and the LAWS governing their natural processes in the universe. Far from being terrifying, they are truly productive only of Confidence, Faith, and Inward Peace. The Vision proves the solidarity of all beings and creatures in the universe, and their Eternal Fixity of constitution in KRISHNA. Therefore, placed under the Counsels and Teaching of KRISHNA, even in this dark and

rebellious world of Matter and corruption, nothing but the Highest Felicity can be the possession of those who follow HIM, and obey His Teaching, which is the expression of these very LAWS, the nature of which is revealed in this wondrous Vision of the DIVINE FORM.

KRISHNA now defines HIMSELF as HE appears in manifested and human form. He is "TIME" itself. In the whole of the universe, normally constituted, free from the conditions and limitations of Matter, there is no "Time." But in this desolate world of Matter, corruption, and sin, "Time" has been created, and marked by the variations of the earth's relation to the Sun and Moon, creating days and nights, weeks, months, years, and seasons. Life and death also are the transitory conditions of the earth's abnormal state. Wherefore KRISHNA avows His Supreme Authority over "Time," life and death. In HIS own Mind, life and death, limited by Time-periods, are preordained and predestined, previous to their fulfilment in the incarnate individual. Wherefore He says, "Except thyself, not one of these warriors drawn up against thee shall live. They have already been slain by ME; be thou only the

immediate agent. Fight ; thou wilt conquer all thine enemies." By this reference to the Kurus, and their imminent doom, KRISHNA means, Spiritually, that in HIMSELF, HIS OWN MIND, the conquest of "self," the destruction of the FLESH, the liberation of the organs and senses, and their Union with the CHRIST-WITHIN, KRISHNA, the Eternal Ego (" Adhi-atma "), is already accomplished, and the functions of Arjuna are only to arise, fight, and conquer the already Conquered enemy, as KRISHNA's immediate agent. This implies, on Arjuna's part, the valiant exercise of FAITH, OBEDIENCE, LOVE, DEVOTION, and FORTITUDE.

End of Part Two of Chapter XI.,

THE DIVINE FORM.

CHAPTER XI. PART THREE

THE DIVINE FORM

WITH reverence and prostration Arjuna replies to KRISHNA, in language of devout worship and devotion. Before KRISHNA the whole universe stands in joyful and zealous obedience and dependence. From HIM the demons and all evil spirits, terrified, flee away. All the hosts of the Gods, Saints, and Sages bow down in homage and adoration before HIM. For is not KRISHNA Greater than Brahma, the Creative GOD Ruling over the people of India? even as every race is under the Jurisdiction of a God Supreme over His own Hierarchy in Creative Evolution, under the Supreme Sovereignty of the Lord KRISHNA. KRISHNA is the "Habitation of the universe," the Chief of all the Gods, and the Original and Final Reposi-

tory of all things in the universe, in their motions and revolutions to HIM and from HIM. He is the ALL-KNOWER and the ALL-KNOWLEDGE. From His Infinite Form does He cause the universe to emanate. From Him are projected all Phenomena—Ether, Wind, Fire, Water, Substance, Essence, Forms, Stars, Planets, and the Moon, etc. Of All Things He is the Parent. Including all things, He is All Things: All-Parent, from Whose Womb and Orifice emanate all things animate and inanimate. Arjuna, coming to recognise, as he has done, the Supreme Majesty of KRISHNA, on earth his familiar friend, he begs His forgiveness for his ignorant familiarity and want of respect, in the many close and intimate relations he has enjoyed with Him. KRISHNA waves away this self-reproach of His Disciple, and says that by His love and favour has Arjuna beheld His DIVINE FORM, which never before had been beheld by another human, in that Supreme Aspect in which Arjuna beheld Him. No merit or Action, no studying of the Vedas, no self-sacrifice, asceticism, austerities, almsgiving, nor even the severest mortifications of the FLESH, can avail to entitle or enable any

man to behold KRISHNA in His SUPREME DIVINE FORM. Having allayed His Disciple's fears, and brought happiness to his heart, KRISHNA reassumes His human Form, and presents Himself once more in His gentle, placid shape, in which only can mortal men pray to Him with undisturbed self-possession. KRISHNA then instructs Arjuna in the method, and the only one, by which a man may KNOW and SEE HIM in His DIVINE FORM. The method He expounds completely contradicts the general notion of the most well-meaning and learned seekers after Truth. They expect that by strenuous and long-drawn, even lifelong, devotion to practices of severest self-mortification, physical torture, concentration of mind producing self-hypnosis, and all manner of subtle psychic and Magical performances and experiences, they will grind down and crush in their material, physical, and sensual natures, and subjugate them under the Magic force of the soul; and thus they will transcend Matter, and earn for themselves the reward of the Vision of the DIVINE FORM, together with the attainment of Divine Powers to work works of Magic. Whereas KRISHNA teaches that there is one,

and one only, way to attain the DIVINE EYE, the Vision of the DIVINE FORM, the DIVINE KNOWLEDGE, and SUPREME WISDOM ; and that way is, " Devotion which has ME alone as the object." " He whose Actions are for ME alone, who esteemeth ME the SUPREME GOAL, who is My Servant only, without attachment to the result of Actions, and free from enmity towards any creature, cometh to ME."

*Thus ends the Interpretation of the
Eleventh Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion, in
the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

THE DIVINE FORM.

CHAPTER XII

THE BELOVED OF KRISHNA

A SUBTLE question arises in the mind of Arjuna in contemplation of the Vision of the DIVINE FORM that he had been vouchsafed, and the reassumption of His human shape by KRISHNA. "Which," he asks, "of those who worship KRISHNA with constancy, as the Supreme Goal, and free from attachment from results of Action, are on the most excellent way of attainment ; those who worship the Unmanifested DIVINE FORM, or those who serve Him as Manifested in the human form ? " This represents the same distinction as in the CHRIST-Teaching. Which is better, to worship the DIVINE FORM of JESUS CHRIST in Heaven, and to strive after His Most High Perfection ; or, by Meditation and Faith, to contemplate the

CHRIST in His Own BEING, and to attain to His Likeness and Perfection in himself? The latter is the way taught by KRISHNA in regard to Himself, and by JESUS in regard to Himself : the gradual growth unto Perfection, or " Full Age " of CHRIST, and absorption of the CHRIST in the man, and the man in the CHRIST. This is the Attainment of the Manifested CHRIST, and the Fulfilment of the Mind and Will, and Likeness, of the Unmanifested CHRIST. Therefore KRISHNA says that the worship of Him with constancy and zeal, and with the loftiest Faith and fixity of soul on Him ; they are the most Beloved of Him. But there are they who, with the same excellences and qualities, and in everything to be esteemed, devote their Meditation to the Unmanifest DIVINE FORM of KRISHNA, invisible, unthinkable, difficult of Contemplation, undemonstrable ; even if they fail of so supreme an attainment, not having even been vouchsafed the Vision of the DIVINE FORM, yet they shall come unto HIM. Vastly greater is the labour of those whose hearts are fixed on the Unmanifested, because the object in view, as the Goal of the Path, is the SUPREME, outside and above themselves. It is all the

time an objective effort, a continuous strain, of unknown and unseen contingencies, with difficulty sustained by any in the mortal body. Nevertheless, because their minds are equal towards everything, and their senses and organs are restrained, performing these laborious Actions for the Actions' sake only, these devotees are also Beloved of KRISHNA. But not having attained the Manifested CHRIST in themselves, through gradual growth unto Perfection, whilst they attain Bliss of temporary enjoyment in DEVACHAN, they return to re-birth. Regarding the Manifested CHRIST, growing to Perfection in the soul, St Paul speaks of Him as being "formed within," "CHRIST dwelling in the heart by faith," "I have been crucified with CHRIST; and it is no longer I that live, but CHRIST liveth in me; and that life that I now live in the flesh I live in faith in the Son of God," and, "CHRIST in you the Hope of Glory ('Nirvana')." On the other hand, to those who Meditate upon HIM, their thoughts and Actions centred in, and springing from, HIM; He becomes their "SAVIOUR from this ocean of incarnations and death." "Place then thy heart on ME, pene-

trate ME with the Mind of thy SPIRIT, and thou shalt without doubt hereafter dwell in ME." Owing to natural infirmity, and other limitations, some are not able at once to fix their heart and mind steadfastly on KRISHNA. Let them strive, by constant practice of Meditation, to find HIM. If still unable, let them not be discouraged, but follow KRISHNA, by performing all Actions for HIM, and placing all their life and deeds in sacrifice and offering to HIM. By so doing they shall ultimately find their Path to Perfection. And even though there are some who are unequal to this resolute and steadfast life, yet being self-restrained, let them place all their works, successes and failures alike, on KRISHNA, abandoning in HIM the fruit of every action. Thus, in all these cases, the principle is the same, whatever the conditions: namely, the fact that all Energy, producing Actions, irrespective of good or evil results, success or failure, proceed from the CHRIST Manifested in the FLESH. The final paragraph¹ is a summary of the character and Blessedness of those who follow KRISHNA in the Path of

¹ Every word of the final paragraph should be pondered over by the devout Disciple.

Meditation. KRISHNA describes the stream of Life and Energy producing this Blessed Life as "this sacred ambrosia—the Religion of Immortality—Full of Faith, intent on ME above all others, fixed in Meditation." They who seek this are the MOST BELOVED OF KRISHNA.

*Thus ends the Interpretation of the
Twelfth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion,
in the colloquy between the Holy
KRISHNA and Arjuna, entitled,
THE BELOVED OF KRISHNA.*

CHAPTER XIII. PART ONE

BODY AND SOUL

IN this Chapter KRISHNA expounds the Dual Nature of Man. The conception of this Truth resembles the same treatment of the Truth by JESUS in His parable of the "Field" and the "Sower"; the Field being the body, the Sower being the KRISHNA ("Adhiatma"), and the Seed sown in the Field being the WISDOM. He describes Himself as the "KNOWER" in every mortal body, or the Sower in all "Fields," or individual beings. The attainment of the WISDOM means the Knowledge of the Field, and of the KNOWER of the Field, the Sower of the WISDOM. KRISHNA then begins to expound the Body, its origin, what it produces, and He Who dwells within it. In passing, it is well to remark that KRISHNA is speaking in the

abstract, and does not go into detail concerning the constitution of man. It is desirable, however, to make it clear to the understanding of those unlearned in the Knowledge of the human constitution and its component parts, well known to all those to whom the Bhagavad-Gita specially appealed; to digress, in these Notes, in order to supply that information necessary for the understanding of KRISHNA's metaphysics. The human constitution is composed of Nine distinct, but inseparable, parts, the Ninth, or Centre, being the ETERNAL EGO, KRISHNA or CHRIST-WITHIN ("Adhiatma"), enthroned in the SPIRIT ("Adhidaivata"). Of these seven remaining parts, there are Four Bodies, or Vehicles and Agents of Function and Action, obeying the Force and Inspiration of the Ego, communicated to them by Thought-Vibration, through the intermediaries of the Four Spiritual Natures, corresponding to each of the Four Bodies. The Four Bodies are—Physical Body (Soma), Noumenal Body (Nous), Psychical Body (Psyche), and Spiritual Body (Pneuma). These Four Bodies possess the whole complement of organs and senses, and normally function in Rhythmical Harmony

with one another, and with the Centre, the EGO. The Four Spiritual Natures are without organs, and function as the Reflectors, the Vehicles and Transmitters, of the Thought-Vibrations, to their respective Bodies. The THREE QUALITIES, which are the cause of all Actions, are seated in the Four Bodies, which in Normal Unity function in perfect Harmony and Rhythm; and the Four Spiritual Natures, prompted and inspired by the EGO, are the "reins" in the hands of KRISHNA the EGO, which drive the THREE HORSES, or QUALITIES, according to the MIND of the EGO. Thus, under conditions of perfect attainment of the WISDOM, the whole organism—BODY and SOUL—works in perfect Harmony and Unison, in the Performance of Action, as ONE SINGLE SENTIENT BEING, as the Sun radiates in space from its Central Source of Light. KRISHNA defines what is the object of WISDOM, the Knowledge of which brings Immortality. He takes for granted that a "self" exists in man that perverts and subverts this perfect constitution, and separates its integral parts, so that each part functions in its own sphere, without regard to the other parts; thus destroying its Harmony and

Rhythm. Wherefore, to restore man to his lost estate necessitates the elimination and destruction of the "self." This is the purpose of the PATH, the Work of the SANKHYA-YOGA practice, the End of Devotion and Meditation. He describes what is the TRUE WISDOM, the fruits of the unhindered and perfect response, receptivity, and obedience to the Nature-Bodies, to the Thought-Vibrations or WISDOM emanating from the EGO, or CHRIST-WITHIN. The Perfect Attainment and spontaneous Practice of these Qualities by the THREE QUALITIES, seated in the Four Bodies, are the signs and tokens of the Attainment of the WISDOM. They are denoted in the following words: "TRUE WISDOM of a Spiritual kind is freedom from self-esteem, hypocrisy, and injury to others; it is patience, sincerity, respect for Spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom from pride, and a meditation upon birth, death, decay, sickness, and error, and their final conquest and destruction; it is an exemption from self-identifying attachment for children, wife, and household, and a constant unwavering steadiness of heart upon the arrival

of every event, whether favourable or unfavourable ; it is a never-ceasing love for ME alone, the 'self' being effaced, and worship paid in seclusion, and a want of pleasure in congregations of men." KRISHNA concludes by saying how these Qualities may become permanent and constant, namely, a resolute continuance in the Contemplation of the SUPREME SPIRIT, the EGO, or CHRIST-WITHIN, by which Meditation he gradually assimilates the MIND and ENERGY of the SPIRIT, and thus acquires SPIRITUAL KNOWLEDGE, SPIRITUAL DISCERNMENT, and DIVINE WISDOM. Thus, from the state of ignorance and sin, he attains to the state of WISDOM and Purity.

End of Part One of Chapter XIII.,

BODY AND SOUL.

CHAPTER XIII. PART TWO

BODY AND SOUL

HAVING expounded the Dual Nature of Man—BODY and SOUL—"Prakriti," or SUBSTANCE, and "Purusha," SPIRIT or ESSENCE,—KRISHNA sums up the subject in a brief exposition of SUBSTANCE and SPIRIT and their related functions. SUBSTANCE is that of which the Bodies are formed, in which are generated the THREE QUALITIES. The Four Bodies, with their organs and senses, are the instruments which produce cause and effects in Actions; SPIRIT is the First Cause, and Origin of all causes and effects, enthroned in the SUBSTANCE of the Four Bodies, being the Crucibles in each of the Four Bodies through which the Thought of the Centre, the EGO, or CHRIST-WITHIN, passes into the organs of the Four Bodies,

Causing the cause and effect of the Divine Thought in Action by the Four Bodies. The SPIRIT in the Body is the SUPREME LORD, the Supervisor, the Teacher, the Sustainer, and the Recipient of the causes and effects of all Actions performed by the Four Bodies. He is therefore called "Paramatma," the SUPREME SOUL, which includes the Four Spiritual Natures, belonging to the Four Bodies respectively. He therefore who has, by the Path of Meditation, compassed the Knowledge of the SUBSTANCE and SPIRIT of man, and their correlated and interdependent functions through the THREE QUALITIES, in whatsoever conditions his life may be, shall not again be born on the earth. The description KRISHNA gives of HIMSELF, the EGO, or CHRIST-WITHIN ("Adhiatma"), is practically a repetition, in the lesser aspect and form, of the Vision of HIS OWN DIVINE FORM ("Adhiyajna"): organs innumerable—hands, feet, eyes, mouths, and ears, in all directions. He dwells in, pervades, and envelops the universe. He radiates and functions in the organs and senses of all beings, yet He is without organs and senses; unattached to, yet supporting, the THREE QUALITIES, He

HIMSELF is without, and above, them. He interpenetrates all beings, immobile, yet movable in the creatures He animates; undivided and indivisible, amidst all beings in whom He is distributed; dissolver and generator of all beings. He is LIGHT of all Lights, the WISDOM, the Object of WISDOM, by which WISDOM its object may be reached. And this WISDOM is enthroned in all hearts, and is accessible to all who follow with constancy the Path of Meditation. Thus the "FIELD," of the individual being; the "SOWER" or KRISHNA, the EGO or CHRIST-WITHIN; and the "SEED," sown in the Field, or the WISDOM, have been expounded. Again, KRISHNA repeats the various ways by which the SUPREME SELF, or EGO, may be reached and realised, again emphasising the most excellent way, the PATH OF MEDITATION. He concludes this Chapter by saying that every creature coming into the world is produced by the union, or conjunction, of the BODY and the SOUL. The existence of the one without the other is inconceivable. But he who has attained to the consciousness and realisation of the SUPREME BEING, existing imperishable within all perishable things, has

attained to SPIRITUAL KNOWLEDGE. Such a man does not allow the "self" to destroy the DIVINE SELF; he pushes on to the End of the PATH, the destruction of the "self," or the dissolution and elimination of the FLESH, or Earth-Matter, the cause of evil in him, of the separation and confusion of functions of the Four Bodies, of the creation and origin of the "self." Thenceforward all his Actions are performed through the SUBSTANCE of the Four Bodies, their organs and senses rhythmically and harmoniously responding to the Thought-Vibrations conveyed by the Four Spiritual Natures, the Vehicles and Transmitters of the WISDOM of the EGO, the MIND of KRISHNA, or the CHRIST-WITHIN ("Adhiatma"). He, KRISHNA, is not the one who Acts, nor is He affected by Action, being the ETERNAL, devoid of organs and senses, and changeless. Likewise He, the SUPREME SPIRIT, is ONE SPIRIT, dwelling in and illumining all Bodies. Therefore, He concludes, those who, having the Eye of WISDOM, have learnt the difference between the "FIELD," the "SOWER" (or "KNOWER" of the FIELD), and the REDEMPTION of all beings from the Matter

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inhering in the SUBSTANCE, they go to the SUPREME—NIRVANA.

*Thus ends the Interpretation of the
Thirteenth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion, in
the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

BODY AND SOUL.

CHAPTER XIV

THE CONQUEST OF THE THREE QUALITIES

THE theme of this Chapter centres around the THREE QUALITIES. The idea of KRISHNA in this instruction is, that the supreme object of attainment, on the part of the devotee, is the overcoming and transcendence of the THREE QUALITIES, which, like the Three Horses of the Chariot, until their reins are firmly held in the strong, unerring hands of KRISHNA, are liable to break away from control, each taking its own course. KRISHNA begins by proclaiming the SUPREME WISDOM, by which all WISE MEN have attained to SUPREME PERFECTION, and NIRVANA. In this WISDOM they have found Eternal Refuge, have been changed into HIS OWN NATURE, and nevermore will they know re-birth on the earth. The SUBSTANCE of the Four

Bodies is the Womb of KRISHNA, the "FIELD" in which the "Seed" of all beings is sown, and from whence comes the birth of all existing things. He is the "Sower" Who sows the Seed of the Substance of Nature. All Actions are performed through the THREE QUALITIES, Sattva, or Light and Truth, creating Rhythm and Harmony; Rajas, or Desire, and Attachment of objects, creating independent Action and Disharmony; and Tamas, or Indifference and Darkness, creating Inertia, Heedlessness, and Sloth. On the lower "self" plane each of these Qualities act independently, and contrary to each other; and always will do so, until KRISHNA is liberated from the dungeon of the soul, and takes hold of the reins. Then the THREE QUALITIES work as ONE SENTIENT BEING, in perfect Harmony and Rhythm. To give the rein to Sattva binds the soul to the attachment of Knowledge and Bliss, which bondage is contrary to the WISDOM, and results only in the bondage of rebirth. To give the rein to Rajas is to enslave the soul, dwelling in the body, to Actions and results, thereby binding the soul also to rebirth. To give the rein to Tamas binds the soul to the state of Inertia,

Ignorance, and Delusion, creating lethargy, sleep, and sloth. Some succeed in overcoming one or the other of these Qualities, which only gives greater tyranny to the remaining ones. For instance, if Sattva prevails, then Knowledge is evident in every organ and sense of the body; if Rajas prevails, then you have the man of Action, of strong initiative, restlessness, and inordinate desire; if Tamas prevails, there is neither light nor energy, but a predominance of lethargy, listlessness, and delusion. In the dissolution of the body, when Sattva is prevailing, the being proceeds to High Places in DEVACHAN for a period of Rest, to be reborn under conditions of Illumination. When the body is dissolved whilst Rajas is predominant, the being is reborn in earthly conditions, and in a body conforming to Motion and Action. When death ensues in the case of souls in which Tamas prevails, those souls are reborn in the wombs of those in the state of delusion. After dissolution, those in whom the Sattva quality is established rise unto DEVACHAN; those who are under the rule of Rajas rise only to the Middle Sphere, or Astral Plane, the abode of men unregenerate, passing out of this world;

those under the dominion of Tamas sink into the Abyss, or the lower depths of the earth. The WISE MAN knows that the THREE QUALITIES are the only agents of Actions. But he also knows that the WISDOM of KRISHNA may take hold of and control the QUALITIES, and make them no longer the agents of Action, but of the WISDOM; thereby the THREE QUALITIES are "crossed over," and overcome, and become the slaves of KRISHNA, moving in perfect step, Rhythm, and Harmony, without any appearance of separateness, but as One Complete Whole. These are they who are released from rebirth and death, and "drink the waters of Immortality." In answer to Arjuna, KRISHNA concludes with a description of the man who has overcome the THREE QUALITIES. Illumination, Action, and Delusion are one and the same; he is like one who belongs to no party, unconcerned about the Qualities, their Action or Inaction; undisturbed by the results of Action, good or evil; indifferent to the "pairs of opposites"; the same to friend or foe; equal-minded in honour and disgrace, in pleasure or pain, in love or dislike, in praise or blame. "He, my servant, who

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worships ME with exclusive devotion, having completely overcome the Qualities, is fitted to attain BRAHMAN, or the SUPREME." He enters into KRISHNA, the ETERNAL, and becomes Eternal, for KRISHNA is the Abode of the ETERNAL. In HIM is "the inexhaustible flow of the Nectar of Immortality," of ETERNAL WISDOM, and of endless BLISS.

*Thus ends the Interpretation of the
Fourteenth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion,
in the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

THE CONQUEST OF THE THREE QUALITIES.

CHAPTER XV

THE SUPREME SPIRIT

IN this Chapter KRISHNA unfolds the deepest Mystery, and most Sacred Knowledge, of the SUPREME SPIRIT, the Highest aspect of HIMSELF, the "Paramatma." He is the All-Pervading and All-Sustaining Principle of the Universe, the Three Worlds—Heaven, Earth, and the Middle Region, or Astral Plane. He defines the two Spiritual Essences, Energising in all beings, the one, the Divisible, embodied in individual beings; the other, the Indivisible, the same Essence, pervading all, and eternally flowing from KRISHNA, the SUPREME SPIRIT, into the channels of individual beings. Illustrative of this, KRISHNA alludes to a popular legendary figure, the "Ashwatta," a tree represented as growing with its roots spread above,

and its branches below. The leaves of this tree are represented as the Vedic hymns. Its branches are said to be nourished by the THREE QUALITIES, the organs and senses being its buds or twigs. These spread out above and below, and the roots are bent down into the earth, binding the whole tree in the bonds of Action, and Objects and Results of Action. Mankind, not understanding the Knowledge this tree should enforce, yielding to the attraction and attachment of the senses to the objects of Action, causes this figure to represent man's bondage to the objects of desire, and the results of Action. But when, with the strong and unswerving Axe of SELF-ABNEGATION, the "Ashwatta" tree has been hewn down, with its deeply embedded roots, then that Higher Principle, represented by the tree, with the understanding of the WISDOM, asserts itself as representing the SUPREME SPIRIT, the PRIMAL TREE OF LIFE, from which flows the Everlasting Stream of Life in individual beings, as the sap flows through the tree, pervading all its branches and twigs. Those happy beings who have found their place in this Eternal PRIMAL TREE are independent of all extraneous light, either

from Sun, or Moon, or Fire ; they dwell in the SUPREME SPIRIT ; their Eternal Home is the Supreme Abode of KRISHNA. All such SELF-discovered beings, identified in KRISHNA as the branches and twigs of the PRIMAL TREE, are "portions" of HIMSELF, assuming life in the world, in bodies enclothing the organs and senses and the mind, to leave them in due course. When the LORD KRISHNA acquireth a body, and when He quits it, He exercises perfect control of the organs and senses, and experiences purest enjoyment of the objects of sense. The deluded are ignorant of this All-pervading SPIRIT, nor are they aware that the SUPREME SPIRIT, through the Qualities of the Four Bodies, experiences these enjoyments through them ; but they, the deluded, take unto themselves the use and exercise of the Qualities, and the organs and senses, in the performance of Actions for the sake of objects, and results of Action. The WISE MEN know that the SUPREME SPIRIT is the Sovereign LORD of the Four Bodies, the THREE QUALITIES, the organs and senses, and all objects, and results of Actions. He commands them, He holds the reins of the THREE QUALITIES, He bends the

organs and senses in bondage to HIMSELF. He makes, of a heterogeneous contrariety of conflicting parts, one Homogeneous Whole, moving in perfect Rhythm and Harmony. This Truth obtains not only in the case of man, but of all bodies and creatures. The Brilliance of the Sun, the Light shed from the Moon and Stars, the Heavenly Fire of Meteors and Lightnings, all are the Splendour of HIMSELF. He is the Vital Essence of the earth, supporting all living things, the sap of trees and plants, and of all the herbs. He is the internal fire of living creatures, the Breath of Life, and the Cause and Source of the kinds of nourishment suited to each of the Four Bodies. He is the Blood of all men, their mental capacity, and their loss. He is the Genius and Inspiration of the Vedas, their Author, and their Interpretation. He concludes in these words: "He who, being not deluded, Knoweth ME thus as the SUPREME SPIRIT, Knoweth All Things, and worships ME under every form and condition, and with his whole being. Thus, O sinless one, have I unfolded to you this most Secret and Sacred Knowledge ; he who understandeth It will be a WISE MAN who hath

Finished his Work." He "hath ceased from his Labours, and hath entered into his REST (NIRVANA)," the "SABBATH," or Seventh MYSTERY.

*Thus ends the Interpretation of the
Fifteenth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion,
in the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

THE SUPREME SPIRIT.

CHAPTER XVI

THE TWO NATURES

IN this Chapter KRISHNA deals with one of the greatest Mysteries of this earthly life, the Mystery of EVIL and GOOD, embodied in every individual. In fact, rightly understood, in the meaning of His words, He here teaches no more and no less than the ancient doctrine, so familiar to Christian theologians, yet so perverted and obscured by their systems of Dogmatic Theology—the doctrine of “Original Depravity” (“phronima sarkos”). He says, there are Two Natures in beings in this world—DIVINE and DEMONIACAL. In all bodies these Two Natures exist. It is well to know how they come to exist, both in the same body. KRISHNA does not explain the origin of the

Demoniacal nature; He merely states the fact. These Truths, concerning the origin and nature of "EVIL," were better known and understood in His time than now, after the lapse of so many ages. He states that men under the power of the Demoniacal Nature, indulging in pride, selfishness, pomp, power, lust, and anger, abhor Him, Who, nevertheless, is in their bodies, and in the bodies of all beings. What, then, is this Demoniacal Nature? Is it an eternal factor of life and evolution? Briefly, the Demoniacal conditions of this earth-life are transient, neither permanent nor eternal, nor are they unconquerable. They commenced to pervade and dominate the earth when Primeval Mankind departed from obedience to the DIVINE LAW, and plunged the earth down the deep Descent into Matter, bringing in the Curse of disease, decay, and death, and the cruel consequences of this nemesis upon the fabric and structure of the earth, and all creatures born on the earth. Death, or Dissolution, peopled the Middle Region, or Astral Plane, with innumerable hosts of malignant and vindictive spirits of disembodied mortals, unfit to rise

to DEVACHAN, and bound for an immensity of time to remain in close contiguity to the earth. Myriads more, of the vilest and most reprobate character, sank into the Abyss, or the depths of the earth, impregnating it, and filling it, with their own vile emanations ; so that the earth and the atmosphere have become a mass of fluid and solid corruption, and demoniacal elemental forces. Consequently, all beings in rebirth, whether from DEVACHAN, or from the Middle Region or Astral Plane, partake in their incarnate state of this mass of corruption, absorbing and assimilating it in their breathing and sustenance, and through correspondence to the earthly environment. Their organs and senses are corrupted, and are liable to become enslaved by the demoniacal forces of attraction ; and the beings themselves are brought into bondage to these hosts of demoniacal rulers occupying the Middle Region, and to those darkest of all sinister and malignant beings infesting the lower regions of the earth. This is what the Apostle John referred to in the words, " The whole world lieth in the bosom of the Wicked One." JESUS also speaks of this in the following positive terms : " Ye are

of your father, the devil, and the lusts of your father ye will do." Nevertheless, in the demoniacally born bodies of all beings reborn on the earth there still is the Indwelling KRISHNA, the CHRIST-WITHIN ("Adhiatma"). It is in the power and opportunity in every man's Karma to destroy the Demoniacal Nature utterly, to eliminate the corruption of Matter, or the FLESH, to Redeem the Three Qualities, and the organs and senses, from the bondage of the lower nature, or "self," and from all attachment to the earth and its objects of desire, and to enthrone KRISHNA as Monarch of Body and Soul, and make Him the "CHARIOTEER," Supreme Guide, and Driver of the "THREE HORSES" drawing the "CAR," or BODY, containing Arjuna, the SOUL. But those born with the disposition to yield to the Demoniacal Nature, knowing not the nature of Right Performance of Action, nor of Renunciation of Action, and ignorant of all Truthfulness; not only abhor KRISHNA within them, but both deny and defy Him, Who never ceases to make His Presence known within them, frequently producing remorse, stricken conscience, fear, and rage. In subsequent re-

births, KRISHNA, by inexorable LAW, hurls these haters of Himself, and of their own True Selves, into wombs of the lowest Demoniactal Nature in this world of rebirth. This is their perpetual doom, sinking into greater delusion in each succeeding rebirth, until they descend into the Abyss, the Lowest Region, having denied their own Soul, the Divine Spirit within them ; which, departing from them, they have abandoned themselves to that ultimate dissolution of their Substance, only to be restored to re-Formation after the infinite periods of a future Æonial Evolution. Meanwhile they are doomed to abide in the Lowest Region, adding to the number of those Lost beings of the Abyss. KRISHNA declares what are the "Three Gates" into the Abyss, namely, Lust, Anger, and Covetousness, which destroy the soul. "Being free from these Three Gates of the Abyss, a man worketh for the Salvation of his Soul, and sets upon his way to the HIGHEST PATH." KRISHNA, in this Chapter, gives a description of the man living in conformity to the DIVINE NATURE ; also that of the man following out the dispositions of the DEMONIACAL NATURE. These two descriptions should be seriously

Meditated upon by all sincere Disciples of the
PATH.

*Thus ends the Interpretation of the
Sixteenth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion, in
the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

THE TWO NATURES.

CHAPTER XVII

FAITH

ARJUNA suggests that FAITH is of three kinds, answering to the Three Qualities. KRISHNA admits that the Faith of mortals is of three kinds, for He states that Faith, of one kind or another, is the very principle and motive of Action. But according to the Quality in which the dispositions of a man is established, so is the character, or kind, of Faith. If the dispositions are of Sattva, they are Pure, Dispassionate, and Enlightened ; if of Rajas, Faith is of the character of Passion, Desire, and Indulgence ; if of Tamas, the character of Faith is wholly Selfish, Hypocritical, and Impure. In fact, whilst FAITH originally proceeds from the Sattva Quality, which is akin to the Centre, or KRISHNA, the EGO ; yet, it is

shaped to the nature of the man, according to his dispositions, whether of Sattva, Rajas, or Tamas ; even as is the character of his Faith, so is he. Those who follow the dispositions of Sattva, are Pure Men ; they worship the GODS, and go to the GODS in DEVACHAN, when quitting this life. They are men of True FAITH, Pure Men, destined ultimately to attain to the WISDOM, and NIRVANA. Those who follow the dispositions of Rajas are men of Passion, Desire, Activity, devoted to these for the sake of their objects and results, to whom the revolving world of Action and Effort, brings so many temporal rewards, pleasures, possessions, and indulgences ; are worshippers of the false gods of the Middle Region, of Demons, veiling themselves in the false draperies of self-righteousness, delusion, and hypocrisy. Men of the dispositions of Rajas, when they quit the mortal life, go to their gods, no further than the Middle Region. Men who follow after the dispositions of Tamas live the purely Sensual life, of Sense-Indulgence, Slothfulness, and total Inertia of mind, soul, and spirit. They worship the Elementals, and the Dark Spirits of the abandoned ones in the Abyss,

the Lowest Regions of the earth, and to them they go when they quit the mortal life. Thus is the Pure FAITH in some perverted to ill use and degradation, as in the case of those following the dispositions of Rajas and Tamas. Only in the case of those following the Sattva Quality is FAITH put to the Right Use. All such, following the dispositions of Sattva, and conquering those of Rajas and Tamas, are bound and predestined, in rebirth, to attain the WISDOM, and to find KRISHNA. Only by the conquest and subjugation to the Three Qualities in rebirth, and their assimilation and submission to KRISHNA, may a man attain to the SUPREME. KRISHNA instances the difference of character between those who follow either of the Three Qualities, by their different tastes and propensities in regard to Food, the character of their Austerities, and of their Almsgiving. Those following Sattva prefer food suited to health, strength, vigour, and long life, avoidance of sickness, and conducive to tranquillity of mind and physical contentment. Those who follow Rajas are reckless, inconsiderate, and intemperate in their choice of food, desiring those viands that stimulate the passions, the

brain, the nerves, and all the organs and senses, which conduce to consequent unpleasantness, pain, and diseases. Those following Tamas are indolently satisfied with stale or any kind of food, indifferent as to its purity or impurity.¹ The Worship of the Quality of Sattva is performed without expectation of reward, but as a duty to be rendered. Worship of the Rajas Quality is performed with a view to its results, for ostentation of piety, pride, and passion. Worship of the Quality of Tamas is void of reverence for Scripture, or the Letter and Spirit of the LAW, of veneration of WISE MEN and Preceptors, and empty of FAITH. There are three characteristics of True Austerity. First, Austerity of the Body—or Devout worship of the GODS, Veneration of WISE MEN and Preceptors, Reverence for Purity, Rectitude, Chastity, and Harmlessness. Secondly, Austerity of Speech—or Gentleness of Speech, without annoying, Truthfulness, and Amiable-

¹ The "Food" here spoken of refers not merely to that appertaining to the mundane, or material body, but also to that appertaining to the Mind, Soul, and Spirit, which may be nourished according to the dispositions of the Three Qualities.

ness, Diligence in the study of the DIVINE WORD, Freedom from tones of acrimony, petulance, hastiness, spitefulness, or argumentativeness. Thirdly, Austerity of Mind—or Serenity, Mildness of temper, Silence, Self-Restraint, and Absolute Straightforwardness. This Three-Fold Austerity, practised with Supreme Faith, and by those who desire not reward, is of the Sattva Quality. Austerity of the Rajas Quality is that of Hypocrisy, to obtain self-respect, fame, or favour, wholly worldly, and always uncertain. The Austerity of Tamas is practised purely for wounding oneself, or another, without value, without reward, and without even self-esteem. Gifts, or Alms, bestowed at the proper time, to the proper person, regardless of return, are of the nature of Sattva. Gifts given with expectation of return, or for Spiritual benefit, or with a mean mind, are of the Rajas Quality. Unseasonable gifts, and out of place, and to unworthy persons, or given scornfully and with ostentation, are of the Tamas Quality. In the final paragraph KRISHNA proclaims the THREE SACRED SYLLABLES, “AUM TAT SAT,” the Mystic designation of the SUPREME BEING, the Reverent

employment of which sanctifies all sacrifices, alms, deeds, austerities, the Performance of all Actions, the Renunciation of Actions, and of all things performed in FAITH. Whatever is done without FAITH, however great the sacrifice, or severe the austerity, is called "ASAT," that which is devoid of Truth and Goodness, and is of no use or benefit either in this life, or after death.

*Thus ends the Interpretation of the
Seventeenth Chapter of the Bhagavad-
Gita, in the Science of the Supreme
Spirit, in the Book of Devotion, in
the colloquy between the Holy
KRISHNA and Arjuna, entitled,*

FAITH.

CHAPTER XVIII

THE GOAL OF PERFECTION

ARJUNA now questions KRISHNA concerning the right understanding of abstaining from Action, and of the Renunciation of the results of Action. KRISHNA replies that Renunciation of Action means Renouncing all Actions which have desire for Objects. Only true Performance of Action is with the disregard of its fruits. He then distinguishes between the three kinds of Renunciation of Action. First, He says, all works, of sacrifice, of austerities, and of gifts, are to be performed by the Wise, and have purifying effects ; but they must be performed without selfish interest in them or their fruits. Abandonment of Actions which are necessary and obligatory, or their negligent performance, is due to delusion springing from Tamas.

Abandonment of Actions because they are painful or annoying, springs from Rajas. Actions performed because they are necessary and right, without self-interest and attachment to the Action, are of the quality of Truth, or Sattva. Whether resulting in failure, or faultily performed, or successful, the WISE MAN, actuated by Sattva, is without interest. Performed for the Action's sake, with the capacity, industry, and skill of the actor, such Actions bring to him only Good after death, and in subsequent reincarnations. He gives the five causes of Action in man—the Body, the Personality, the Organs, the Spiritual Energy, and the GODS. Whatever Actions a man undertakes, whether through the dispositions of Sattva, Rajas, or Tamas, these five causes combine in their performance. Arjuna, though he “kills” the Kurus, does not “slay” them. KNOWLEDGE is the great Cause of Actions, which includes Knowledge, the thing to be Known, and the Knower. These operate in the Act, the Instrument, and the Doer. WISDOM sees in all nature the One All-Per-vading, Indivisible, and Inseparable BEING, yet separate in the separated beings: this springs

from the Quality of Sattva. Knowledge which regards all created beings as separate, springs from Rajas. Knowledge which attaches itself to one thing only, as if it were the whole, and is blind to the True Cause and Unity of beings, springs from Tamas. KRISHNA then repeats the Truth concerning the differences of the Three Qualities; and then lays down the principles of SPIRITUAL DISCERNMENT through which a man may see and steadfastly perform always Right Actions. Of the Quality of Sattva comes Discernment of how to begin and how to Renounce Action; what should, or should not, be done; what binds, and what frees, the soul. That Discernment that cannot know this, and Acts with uncertainty, taking risks of Right or Wrong Action, working passionately, eagerly, but blindly, and uncertainly; is of the Rajas quality. That Discrimination enveloped in clouds of obscurity, mistaking wrong for right, and regarding all things contrary to their true intent and meaning, engendering vengefulness, jealousy, and envy; is of the dark quality of Tamas. Sattva gives a man Steadfastness, Self-control of mind, and of the organs and senses. Rajas cherishes

duty, pleasure, and wealth, the fruits of Action. Tamas lingers in drowsiness, fear, anger, vanity, and recklessness. Actions that in the beginning taste like poison, and in the end are the Nectar of Life, they are of the Sattva Quality. Actions connected with their objects through the senses are in the beginning sweet as the Nectar of life, but in the end taste like poison ; such are of the quality of Rajas. Actions of the Tamas quality begin and end in sleep, idleness, and carelessness, terminating in the stupefaction of the soul. In the Four Castes these THREE QUALITIES predominate in the disposition of each. A Brahman, of the Master Caste, attains Perfection by the exercise of Sattva in the lofty plane of his Spiritual Capacity. The Soldier Caste may attain to Perfection through the exercise of the Sattva Quality, according to the Qualities of Valour, Strength, and Nobility, specially pertaining to the Soldier Caste. The natural duties of the Merchant Caste, farming, agriculture, buying and selling, may attain Perfection in the exercise of Sattva. Likewise the Slave Caste may serve and obey, according to his Caste, by the exercise of Sattva, and attain Perfection. " Men, being contented and

devoted to their own proper duties, attain Perfection" by following the principles that KRISHNA teaches of the method of attainment. The HIGHEST PERFECTION is attained by the sacrifice of all Action to the SUPREME BEING, Who is their Source. Whether the Actions are excellent, or the reverse, mistaken, or marred by faults, or perfect ; if performed for the Action alone, and in sacrifice to the SUPREME ; they are of Truth and Goodness. They serve as the pavement of the PATH that leads to the Goal of Perfection. KRISHNA then recapitulates what He has before stated concerning the kind of man who has reached PERFECTION, attained the SUPREME SPIRIT, the Goal of his aim. Such a man is Serene, Happy, Free from Desire, the same towards all creatures. He is fixed upon the foundations of SPIRITUAL KNOWLEDGE ; he KNOWS KRISHNA in all His Aspects ; he dwells in Him until death, and Eternally, after death. He places all his works on KRISHNA, dwelling upon Him in all his thoughts. In all his difficulties which surround him, he surmounts them. If from pride or self-confidence he says, " I will not fight," he will find the power of his Divine Being will impel him

to engage in the battle. Compliant with the Necessity of his Karma, he will do involuntarily that which, in moments of folly or weakness, he would not do. In the case of all men, sooner or later, in the revolutions of the universal wheel of time, the MASTER ("Ishwara") dwelling in their souls causeth the destined deeds of Karma to be performed. In the last paragraph KRISHNA exhorts Arjuna to obey the Words he has received, to trust in Him, to worship Him only ; to forsake every other religion, and dwell only in Him. He finally warns him to exercise caution as to whom he may reveal and expound this SUPREME MYSTERY : never to one who does not practise SELF-ABNEGATION and MEDITATION, or who are indifferent to the Teacher, or despise KRISHNA. But he who teacheth this SUPREME MYSTERY to the True Disciples of KRISHNA is the performer of the Highest Worship of Him ; none among men serve KRISHNA better than he. Likewise he who studies these Sacred Dialogues between KRISHNA and Arjuna, "I shall consider that I am WORSHIPPED by him with the Sacrifice of KNOWLEDGE." And he who listens to it with Faith, and without cavilling, shall,

being freed from evil, attain to the Regions of Happiness provided for those whose deeds are Righteous. KRISHNA now asks Arjuna, "Has the delusion of thought which arose from ignorance been removed, O despiser of wealth?" To which Arjuna replies, "By THY Divine power, O Immutable One, my delusion is destroyed, I am firm once more; my doubts have vanished, and I will do according to Thy word."

Thus ends the Interpretation of the Eighteenth Chapter of the Bhagavad-Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy KRISHNA and Arjuna, entitled,

THE GOAL OF PERFECTION.



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